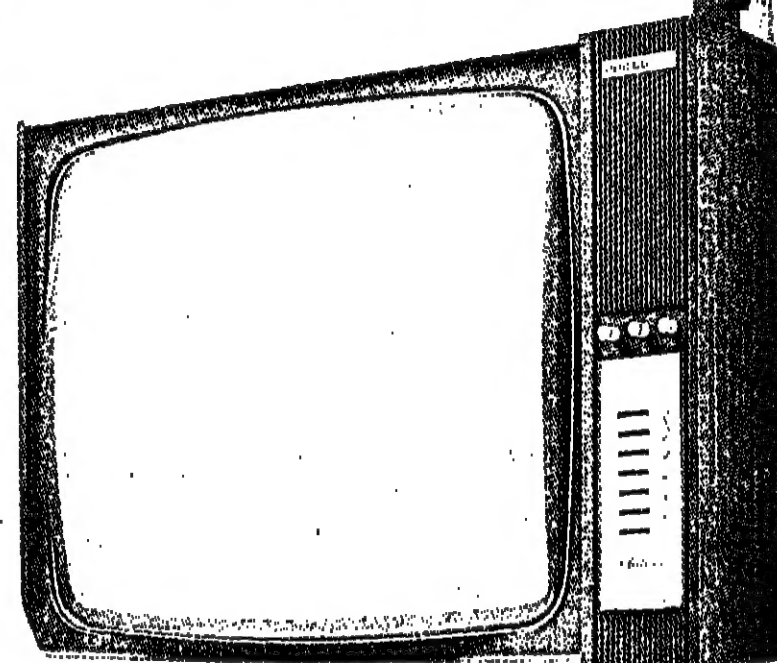


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THE JERUSALEM
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YEHOSHAFAT
HARKABI
ON THE
PALESTINIANS

Friday, April 27, 1973

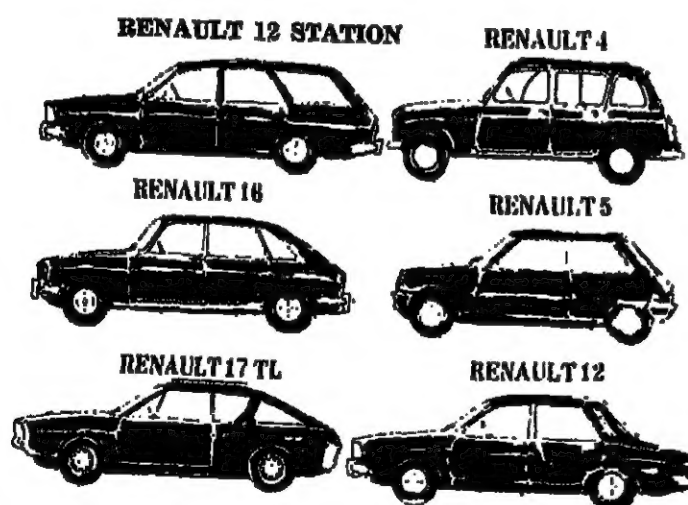
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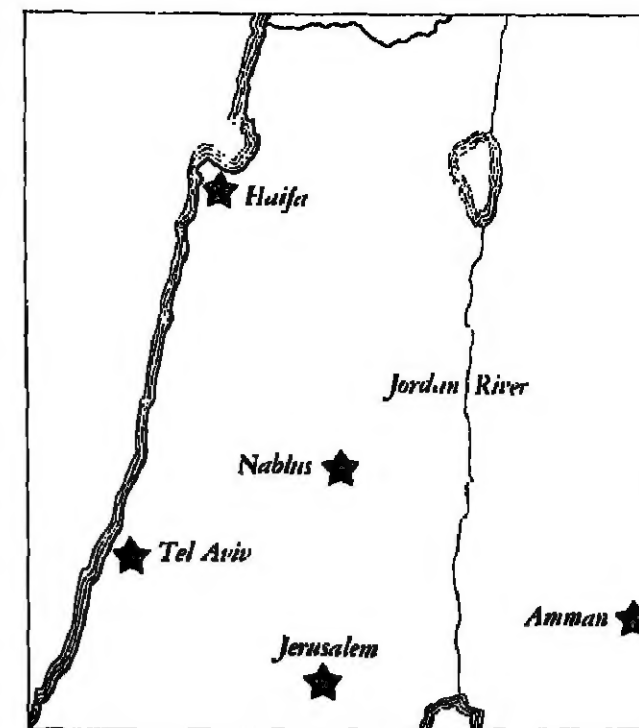
PAGE TWO

THE JERUSALEM POST MAGAZINE

FRIDAY, APRIL 27, 1978

WHAT FUTURE for the PALESTINIANS

Yehoshafat Harkabi, a former Army Chief of Intelligence who now teaches International Relations and Middle Eastern Studies at the Hebrew University, discusses in the following paper the attitudes and destiny of the Palestinian people. He predicts the decline of the Palestinian idea.



The Palestinian Arabs and their problem undoubtedly play an important role in the Arab-Israeli conflict. However, the Palestinians cannot be considered as constituting one single factor in the conflict, as their divergences outweigh their similarities.

The Palestinians (excluding the Israeli Arabs) are divided, geographically and, at the same time, more so politically, into three main groups:

1. The Palestinian Arabs in Judea, Samaria ("The West Bank"), and the Gaza Strip.
2. The Palestinian Arabs in Jordan. Most of them probably do not support either King Hussein or the Palestine Liberation Organization (P.L.O.). However, in present circumstances, such a stance of neutrality means, for practical purposes, an attitude towards the status quo and the present regime which varies between favour and acquiescence. Furthermore, many of the Palestinians have been integrated in Jordan economically, socially and politically. These Palestinians in Jordan are distinguished from the Palestinians by the memory of their origin and an emotional attachment which have, practically, lost much of their political significance.

3. The Palestine Liberation Organization, which is the general framework in which all the terrorist organizations meet. These Palestinians enthusiastically reject any settlement involving co-existence with Israel. From time to time, it is true, there have been rumours of changes in this stance, but they have always proved to be without foundation. Instead to accept the existence of a Jewish state for them a central tenet in their ideology, and they have shown no sign of being ready to give it up.

The Palestinian terrorists do their best to avoid the use of the old slogans calling for the destruction of the State of Israel. The current slogan is the liberation of Palestine from the Zionist "yoke," as if the purpose is not negative and destructive; only some plastic operation to remove the Jewish element from the face of the state. Such a change makes no difference, as basically it implies that Israel as a state will exist no more. The terrorist organizations justify their position on the ground that it follows from the principle of self-determination of their self-determination, which is based on the idea that the Palestinians as "the people of Palestine" should be its masters, excludes the continued existence of Israel.

Among the Palestinian Arabs in the West Bank — though even they are not all of one opinion — there is, it seems, a prevalent recognition of the need to arrive at a settlement with Israel. The majority no longer hope for deliverance by the Arab states or the terrorists. On the contrary, they have been profoundly affected by the consciousness that the Palestinians have always been the victims of the conflict, by the glaring contrast between the meagre economic development and social progress, by the unexpected liberality of Israeli rule, by the attitudes of the terrorists and, last but not least, by the brutal suppression of the terrorists in Jordan in September, 1970 and thereafter.

The question is whether these Palestinian Arabs in Judea and Samaria can assume responsibility for a political settlement. Are they capable of reaching a settlement with Israel against the opposition of the Arab states? That would be the acid test of a title to be regarded as an autonomous factor of political significance. The test would reveal their serious weakness as a political factor in the conflict.

Let us examine the possibilities of a "Palestinian solution," without taking into account Israel's position and the need for her consent. An independent Palestinian Arab state in the West Bank is not viable, not because of its small size or economic limitations (economically anything can be made viable by external aid, at least temporarily) but because of political realities. It is divided and is dependent for an outlet on Jordan

or Israel. If it were established in the teeth of opposition from Jordan — and there is no reason to assume that Jordan is inclined to tolerate such a state — Jordan could isolate it from the Arab world and sever the ties between its people and their relatives in other Arab countries, with all the economic, political and social consequences of such an isolation for the new state and its citizens. The attitude of the other Arab countries would be no less hostile.

For the potential citizens of a Palestinian state, the very idea of the ostracism that would be imposed on them by the Arab countries and the Palestinians outside is a nightmare, a powerful deterrent of the notion of a separate settlement with Israel. Any such settlement would leave them with no alternative but to rely upon Israel as their main market and sole outlet — which would further aggravate the hostility of the Arab world. Thus, the realities of the situation endow Jordan with what amounts to the power of veto against the establishment of a Palestinian state in the West Bank.

Another possibility is to rejoin Jordan in accordance with King Hussein's scheme for a federated kingdom of 15 March, 1972. The return to Hashemite rule, even if the name of the dynasty is symbolically excised from the title of Hussein's United Arab Kingdom, is not a cheerful prospect for many of these Palestinians, although they continue to keep their Jordanian citizenship — some willingly and others for lack of an alternative. After the bloody suppression of the Palestinian organizations in Jordan many West Bankers condemned Jordan in the severest terms and vowed not to return to it. However, the mood has changed in the meantime. The realities and the recognition of Jordan's power over them prevail. This change was manifested in the procession of leaders from the West Bank and the Gaza Strip in the summer of 1972 to offer their condolences to the King after his father's death. But the scheme for a federated kingdom still meets with some opposition from West Bankers.

If an independent Palestinian state in the West Bank is impossible, and adhesion to Jordan is undesirable and to Israel even less, the Palestinians find themselves cornered in indecision. In this situation, it seems that most of them tend to resign themselves to the status quo as the least of all possible evils. By defining it as temporary, they make it easier to submit to. Some of them, it is true, envisage the possibility of a Palestinian state under the supervision of the United Nations for several years, to be followed by a plebiscite to decide their future, in the hope that their state would thus win acceptance by the Arab countries. This idea, however, does not extricate them from their fundamental dilemma; at most, it postpones the decision. A plebiscite is an expedient for deciding

between possibilities; it cannot create a new possibility.

In the past, some of the West Bankers solved the problem by assuming that in the course of time, with the reinforcement of its Palestinian element, Jordan as a whole would become a Palestinian state. For the time being, no such process is evident. The Palestinians may be more advanced and better educated than the Jordanians; the Jordanians, however, by interacting with a centre — such as the kingdom — became more cohesive. The Palestinians always have lacked a centre and thus are proverbially fragmented. One is tempted to generalize that, in a showdown between a more intellectual group and a more cohesive one, the latter will probably prevail, as was witnessed in September 1970.

A settlement between Jordan and Israel may and probably will in the long run bring about the Palestinianization of Jordan by the sheer numerical preponderance of the Palestinians, augmented by the West Bankers. But a settlement cannot start by the Palestinianization of Jordan. This distinction cannot be overstressed.

The Palestinian Arabs as a whole may be an important factor in the final stage of a settlement, but until then their importance for a formal political settlement of the dispute is in doubt — and it is the present stage that really counts now, for it will have to be traversed in order to get to the final stage. Without the Palestinians, a peace settlement would not be complete; without the Arab states, it cannot start. The Palestinians claim that they must have a say in the settlement. The claim is sound. The question is whether today the Palestinians have anything to say of their own that is of substantial political significance.

The Palestinians' problem is not that they have not been recognized as people or nation, but that they are unable to translate such a recognition into reality. That is why a formal recognition of the Palestinians as a people, no matter how justified, has been barren of tangible political consequences.

No political solution

That is the essence of the fragile situation in which they are placed. The Arab states can conclude arrangements without the Palestinian Arabs, but the Palestinians cannot do that without the Arab states. Hence, no "Palestinian" political solution of the conflict is foreseeable.

The argument that the Palestinians could effectively sabotage a settlement between Israel and the Arab states is exaggerated, as events in Jordan have shown: what Jordan has done could be done by the other Arab countries with less drastic measures of repression.

In the absence of a settlement with the West Bank Palestinians, the present situation will continue, with the facts that are created in the meantime. The prophecy that Israel would be unable to maintain the status quo even temporarily in the area has not come true. Learned predictions, based on historical analogies and sociological theories, of progressively more acute civil resistance and insurgency, have been refuted. The five years that have elapsed cannot be dismissed as a mere provisional truce. Of course, military occupation cannot last indefinitely. However, so far, there are no indications that the patience of the population is becoming exhausted; on the contrary, it seems to be growing. One reason for this is the improvement in the economic situation; another is the dilemma which it faces, as described above. A man does not revolt if he knows what he does not want but is unable to choose between existing choices or to create new ones.

In the meantime, many of the West Bank Palestinians are preoccupied with the new opportunities for improving their standard of living and shrug off the problem of their political future as a matter for politicians — especially those in the Arab States — to grapple with. This tendency, (Continued on next page)

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THE JERUSALEM POST MAGAZINE

PAGE THREE

What future for the Palestinians

(Continued from previous page)

which may be called, with no disparagement, self-depolitization, is a further testimony to, and an admission of, their weakness as a political factor.

Since a "Palestinian" political settlement is beyond the capacity of the West Bank and Gaza Arabs, they cannot, in the near future, be partners with Israel in a political settlement. They can, however, be Israel's partners in practical arrangements, which at present take the form of joint economic activities, but in fact go further. Israel's policy to minimize intervention in the life of the areas and allow a great amount of internal autonomy may continue. A cumulative process of such *de facto* practical arrangements may contribute to the *de jure* political settlement in the more distant future. However, since the Arab radicals are not autonomous politically, the possibility of such a result transcends the sub-system of relations between Israel and the Palestinians under her rule; it depends on the development in the relations between Israel and the Arab world, as well as the possible internal changes in that world.

Terrorist failure

The importance of the third group of Palestinian Arabs, who are organized under the aegis of the Palestine Liberation Organization, declined after their failure in the fighting against Israel, and later, their defeat in Jordan. Nevertheless, it would be wrong to let these things tempt us to deny all importance to them. For most of the Arab countries they still are the representatives and standard-bearers of the Palestinians. At their head stands "the Palestinian establishment": the bureaucracy of the P.L.O. leaders and officials of Palestinian military groups and trade-unions and other associations, and a gathering of Palestinian intellectuals — writers and journalists for whom the Arab-Israeli conflict is a vocation and a source of livelihood. All these "professional" Palestinians depend for their position and their living not only on the conflict in general, but on the conflict in its present form, which is expressed in the demand for "the liberation of Palestine." It is the liberation of Palestine — namely, the liquidation of Israel — that is to transform their lives and make of them the leadership, administration and bureaucracy of the liberated land.

The paradox is that, while they find it difficult to get employment in the Arab countries, and they are unwanted there, the same Arab countries are willing to allot sufficient money to maintain this extensive Palestinian establishment and enable its personnel to occupy themselves with "the liberation of Palestine." This applies particularly to the more distant Arab countries, like Libya, Kuwait, Algeria, Saudi Arabia and Iraq, which are not burdened by the continuation of the conflict and are prepared to perpetuate it with their subsidies.

The conflict plays a particularly important role for the leftist Arab radicals, who expect it, and the heat that they hope it will generate, to be major factors in fomenting social revolution in the Arab countries. Arab leftists are seriously hampered in their revolutionary theorizing by the absence of a proletariat or a revolutionary peasantry, which excludes the possibility of following either the orthodox Marxist

or the Maoist schemes for revolution. In this predicament, aggravated by the militarization of the regimes which makes social revolutions difficult, many of the radicals cling to the hope of finding salvation in the Arab-Israeli conflict as a means of creating the "revolutionary situation" by the heat which it generates as a catalyst that will precipitate the revolution.

At the other extreme, Islamic radicals like Libyan leader Muammer Gaddafi are prepared to inflame Arab fervor for the restoration of the lost lands as a means of reviving Arabism, injecting new life into the idea of Arab unity and intensifying devotion to Islam.

Backing from both ends

Thus, the Palestinian establishment receives the support of both varieties of Arab radicals — leftist and Islamic. In the absence of any progress on the political front, the future of the Palestinian establishment is assured for the time being by having the mission of keeping up tension and making sure that the flame of the conflict will not flicker and die.

A Palestinian state can rise either on the ruins of Jordan or on the ruins of Israel. Neither country shows any enthusiasm for its own destruction in order to fulfill the aspirations of the Palestinians. Thus the members of the Palestinian establishment are correct in their belief that, so long as Israel or Jordan exists — and all the more so if both achieve national self-determination — their own state according to their definition. The idea of a Palestinian state is squeezed between the sheer facts of Jordan and Israel. This is a pragmatic conclusion derived from studying the historical realities and not an expression of an ideological approach. It is an irony of history that the Arab Government, Jordan, the P.L.O. and the terrorist organizations are unanimous in rejecting the idea of a Palestine state as a third state between Jordan and Israel. This broad front of rivals in agreement is not accidental; it is the outcome of the situation: the unfeasibility of such a Palestinian state.

'Region' not state

What is left is the possibility of a "Palestinian region," which could arise in cooperation with Israel, in cooperation with Jordan, or, more probably through a twofold settlement with both of them. The configurations of the last possibility are not clear, but it could grow out of practical arrangements with Israel and the realities that are thus created, and a political settlement between Jordan and Israel. Thus the Palestinian region would maintain an economic relationship with Israel, even if politically it reverts to be part of Jordan, or more probably, becomes a region in a federation with Jordan.

However, the establishment of such a federation would in all likelihood mean the ascendancy of the Jordanian element over the Palestinian one, at least in the first phase or even so long as the present regime lasts. It may, too, set a seal on the Jordanian character of the East Bank for the Palestinians there would be unable to have it both ways: they would have to be either Palestinians or Jordanians, and their living in the Jordanian region would in the course of

time determine their collective character as Jordanians. Paradoxically, the longer the present separation between the two Banks lasts, the more the Jordanian character of Jordan is consolidated.

On the other hand, the longer the association of the West Bank with Israel, the more marked will be Israel's effects on the economic and social development of the West Bank. Apprehensions in Jordan that disparities in development between the two Banks would hamper their reunion may intersect an element of competition between the two Banks and induce greater exertions for development in the East Bank.

A "Palestinian region" is not the vision to which terrorist organizations and many other Palestinians have aspired; it is the realization of their collective aim and the expression of their self-determination. One can understand them. History is sometimes cruel. But if the Palestinians cannot transform either Jordan or Israel into Palestine, a Palestinian region is all that is left. Such a settlement will certainly seem unjust to the Palestinians abroad and their sympathizers, but there is no guarantee that every party "what it justly deserves," is always possible. The slogan "just solution" is fine, the problem is to prove that it is feasible, and that the "just" solution would be regarded as just by both parties, for it is precisely a dispute over the nature of a "just solution" that is usually the cause of conflicts.

Only an illusion

One may sympathize with the Palestinians, whose hopes have come to this; we may consider it a tragedy, but any alternative can only be an illusion, counting further suffering, especially the Palestinians themselves, until they resign themselves to the limitations of reality. A Palestinian region may not be the realization of full justice, but at least it is a step forward as "practical justice."

Will the Palestinian movement decline? Toward the end of the 'fifties and during the 'sixties, the idea of Palestinian nationalism and activism arose. The Palestinians were called upon to take the world in the dispute; they must become a fighting people, the vanguard of the Arab camp. There was talk of a new Zionism; hopes flared up in weary hearts and the prestige of the Palestinians soared sky-high. Analogies were drawn between the "liberation" of Palestine, which was glorified as the "Palestinian Revolution," and such world-shaking events as the Communist revolution in China, the wars of liberation of Algeria and the Cuban revolution. The image of the Palestinian movement grew to the role of a link in these momentous developments.

It was an impressive picture, such a federation would in all likelihood mean the ascendancy of the Jordanian element over the Palestinian one, at least in the first phase or even so long as the present regime lasts. It may, too, set a seal on the Jordanian character of the East Bank for the Palestinians there would be unable to have it both ways: they would have to be either Palestinians or Jordanians, and their living in the Jordanian region would in the course of

I believe it is growing clearer that the goal was much too pretentious. The Palestinians will not be the godfathers of an Arab renaissance. All that they can hope for is not a state, but a "region," unless there is a radical change in the character of Jordan. If this development is not yet generally recognized among them, the understanding of it may soon begin to percolate, despite the grievous disappointment that it involves. It is true that national movements do not rapidly despair of their aims and irredentism has a long expectation of life. In this case, moreover, the refusal to accept the existence of the Jewish State is also nourished by the disproportion between the rivals and the faith that the Arabs are basically stronger because of their numerical superiority over Israel, whose victories are described as transient anomalies, and that they will eventually prevail.

Long-range forecast

As the recognition grows that there is no future for the idea of Palestinian sovereign independence, it will lose much of its hold on the Palestinians as a political ideal. This is a long-term forecast, but the effects of this trend, in its early stages, may stamp their mark on the Arab nationalism which remains as a mark of origin, a source of nostalgia, and not so much a signpost pointing to a political future.

In the "Palestinian region," Palestinianism will continue to be a sign of collective identity, but its fervor will decline, and perhaps has already begun to do so. During the past decade, there has been a widespread impression that Palestinianism is bound up with the idea of the "liberation" and belligerency, but it could become a symbol of identity without this belligerent component, as among many Israeli Arabs who identify themselves as both Palestinians and Israelis at the same time.

The decline of the Palestinian idea will facilitate the absorption and assimilation of the Palestinian Diaspora in the Arab countries. A Palestinian "region" cannot continue to be a source of inspiration for the Palestinians outside of it and retain their hopes and loyalty. In fact, many of the Palestinian Arabs have been absorbed in the Arab communities. The ambivalence among Palestinian and Arab identities may also facilitate the process.

Status devalued

There has already been a considerable devaluation in the status of the Palestinian idea in the Arab countries. The hopes that the kindled the imagination of radical Arab leftists — that the pan-Arab revolution would grow out of the conflict and that it was the historic mission of the Palestinians to ignite it by their heroic struggle — have begun to languish. Dissatisfaction with the Palestinians is common in the Arab countries; there was criticism of the feebleness of their national struggle ever since the beginning of the Mandate, their lack of leadership, the collaboration of many of them with Israel and the tribulations of the Arabs as a result of the conflict with Israel. In the course of time, these trends may reinforce the tendency among Arabs to accept, or even justify, the Palestinians' fate.

Arab terrorist warfare against Israel failed. Terrorists had to ship to the people of their own country, to use a Marxist phrase, as fish to water. However, Jewish waters could not be so easily crossed. Now that the Palestinian terrorists have been driven from the territory occupied by Israel and defeated in Jordan, their possibilities of action have been greatly curtailed. They have reverted to operations in Europe and Asia, away from the area of confrontation between Israel and the Arabs. But such actions may be, they cannot defeat Israel and cannot change the real picture portrayed by the article. Such actions may call attention of the world to the Palestinian existence and to the problem. These Palestinians are not by their actions a redress of their problem, a grievance is an unlimited one that cannot actually be met. They aim not at exerting pressure on Israel to withdraw from the areas occupied in 1967, but at making Israel disappear. They are making themselves a nuisance to the world at large. Action for reprisals and measures suppression from which, perhaps they will be the main sufferer.

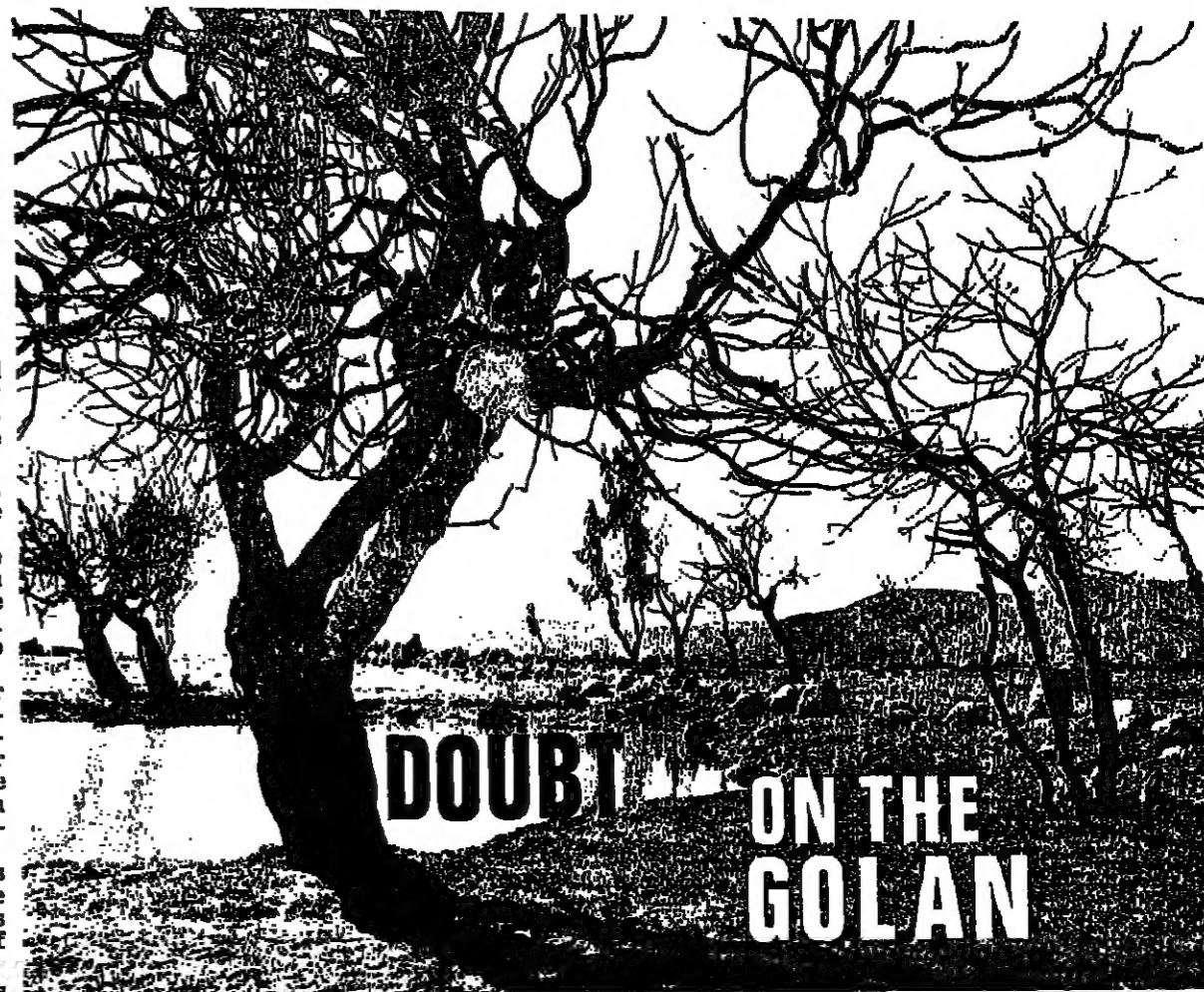
Fail in prestige

Palestinian prestige has declined in some previously pathetic circles abroad, with consequent effect on the local ideas about the Arab-Israeli conflict. The factor of the conflict has changed; in a sense it is being once again what it was during the period 1949-1967. Arab-Israeli confrontation, the attempts that were made in the 'sixties to present it as a Palestinian-Israeli dispute and, radically, thereby to influence the Palestinians have almost lost their central position in the conflict — a development lessens its gravity, without yet — ensuring a settlement.

The members of the Palestinian establishment will not submit to the shaming of their ideal from a state to a region, especially with a dualism between Israel and Jordan. They will, no doubt, revolt against the prospect, which cannot settle personal problems of this kind, well-educated cadres. It will be surprising if they stick to an old ideal; and, if they cannot, a logical way to realize it, may take refuge in apocalyptic visions of wars and catastrophes in the Middle East as an end from their distress.

A change in the trend of Palestinian decline could be about as the result of a but, if that does not happen, there are no radical transformations in the situation, such as a revolution in Jordan, it is probable that the trend may continue even if it is long and slow. It is true that the actions of the Palestinian leaders counteract and even slow down the trend, but their heroic world. Sooner or later they will be in their horns and positions with more modest and realistic those to which they looked forward as leaders and pioneers of the pan-Arab revolution.

(From a paper issued by the Israeli Academic Committee on the Middle East, based on articles originally published in Ma'ariv last July.)



(Braun)

The Golan Heights, taken from the Syrian Army at the end of the Six Day War, will not be returned. That is Government policy. But, writes ASHER WALLFISH after a tour of

the area this week, what is not clear is whether it will ever become Israel sovereign territory. The uncertainty troubles the Druze population who do not know where their future lies.



(Guttman)

a peace settlement, they would give up the northern section of the Golan, below Mount Hermon. This would rid them of the non-Jewish residents, who are all grouped in four adjacent Druze villages," the official said. The area most likely to be given up is the town of Kunaita, now a ghost town of empty houses.

He added that the 50 and more security suspects, detained over the past six months, included not only people with no ties to the Six Day War, but also Druze relatives who've been in the army since 1948. "They may feel constrained, for among the returnees, it would be strange if this did not happen," the official said.

Another Israeli official who has worked on the Heights since 1967 told The Post: "It is enough that a tiny handful goes around saying 'the Syrians will slaughter us all if they ever return.' The Druze know that the Syrians are the cruelest of all rulers. The few who are enticed into hostile activities reassure them-

selves with the comforting thought that the Israeli authorities are soft-hearted anyway, will give them light prison sentences if they are caught, and will remit part of the sentences as a matter of course."

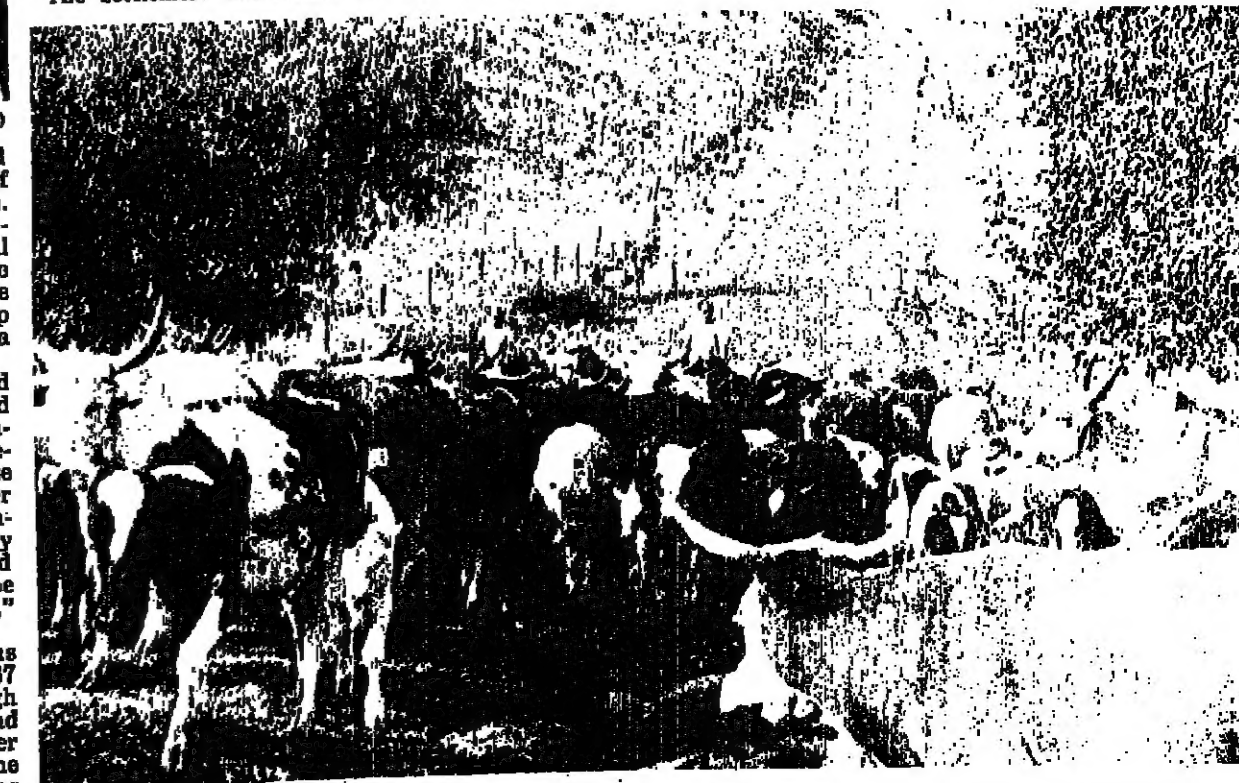
Elders in Bukata, one of the four Druze villages, told The Post that the Syrian intelligence was paying some of the espionage suspects the equivalent of \$1,000 monthly for their services. "They stressed however that the great majority of the Golan Druze condemned the hostile activity of the few and that those who had been tempted into espionage had not engaged in sabotage and violence as such. The settlement authorities are

meanwhile pressing ahead with development on the Heights.

All of the 18 rural or urban sites planned will be established on their permanent locations by 1975. Of these, 10 are either occupied, or almost ready for occupation, today.

The 18 sites are designed for a population of 10,000 souls. To reach that figure, however, today's population will have to increase eight-fold. The settlers say there are plenty of potential candidates asking to join them, but that settlement budgets are inadequate.

Less good quality cultivable land is available on the Heights than was thought at first: some 60,000 bora.



The "fat cows of Bashan," pastured at Yehudiya, on the Golan, by the Beisan Valley kibbutz of Neve Etan.

Lily among the thorns

Portion of the Week: Acharei Mot, Lev. 16-18. The verse discussed is 18:3.

ONE of the established methods of the rabbis in their homiletical discourses on the portion of the week is to open their homily with a verse, usually taken from the Hagiographa, particularly the Book of Psalms, and deliver a number of discourses on it, the last of which they connect, with their homiletical ingenuity, to the verse of the portion which they are expounding.

An excellent example is provided by the discourse on the verse, "After the doings of the land of Egypt, wherein ye dwelt, shall ye not do, and after the doings of the land of Canaan, whither I bring you shall ye not do." The verse chosen to illustrate this verse is from the Song of Songs, "As the lily among thorns, so is my love among the daughters"

TORA*
AND FLORA

(2.2). A number of attractive explanations are given, of which I select two. One is quite unconnected with the verse which it ultimately illustrates and the other leads up to it.

"R. Azariah said in the name of R. Judah ben Simon, it is the parable of a king who possessed an orchard in which were planted, in successive rows, figs, and vines and pomegranates and apples. He appointed a hired man to take charge of it. After some time the king came to inspect his orchard and to see how the man had performed his work, and to his dismay he found it full of thorns and thistles.

"He brought mowers to mow down these weeds but as they were fulfilling their task he suddenly espied a 'shoshannah shel vered' — a rose lily — among the weeds. He took it and smelled it and, delighted by its perfume, he said, 'for the sake of that one flower I will spare the whole orchard.' So when God saw how man had spoiled the world he determined to destroy it, but when he espied one lily among the thorns, the Jewish people, who, when they were given the Ten Commandments accepted them without even considering their implications, he said, 'Because of Israel and because of the Tora, I will spare the world as a whole'."

And finally comes the direct connection with the verse. "R. Berechiah said, The Holy One, blessed be He, said to Moses, 'Declare unto the Children of Israel, "When you were in Egypt you were like a lily among the thorns. Now that you are about to enter the land of Canaan, continue to be a lily among the thorns. Apply your minds that you do neither according to the actions of the Egyptians nor of the Canaanites."'

In other words, whether in the Diaspora or in the land of Israel the Jewish people must live according to its own spiritual ideals, and the world of flora is pressed into service to teach this lesson.

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A week after President Nixon met a group of seven Senators at the White House to discuss them that the Soviet Union had suspended its emigration tax on Jews, the Soviet Union met a group of seven United States Senators in the Kremlin to discuss the assurance, "from the mouth" as Senator William Fulbright put it.

The irony was that both Nixon and Brezhnev were sending the message to the United States Congress: drop the Jackson amendment. Passage of the amendment — which has 76 co-sponsors in the Senate, 277 in the House and the Kremlin — will make the grant of loan and trade concessions to the Soviet Union dependent on consistent adherence to emigration.

If the conclusion of Nixon-Brezhnev talks is a trifle exotic at first sight, it serves to underline the significance both the House and the Kremlin have come to attach to the "Jew-bait" in their changing relationship. But the "Jew-bait" is more than just a Jew-bait.

It has become clear, especially in the last week of high-level talks in Washington and Moscow, that the amendment, the problem is not a simple one of human rights versus trade relations. The amendment has become a key to the shape of détente, and it is affected by internal political pressures on both sides ranging from the state of economies to the Watergate scandal.

Despite the personal interplay between the President and Nixon-Brezhnev, which was Washington and included a Jewish leader and an anti-Jewish leader, the amendment — and despite reports of a suspension of the amendment for the Jackson amendment — backing for the Jackson amendment in both houses has not waned off. A possible exception is the influential chairman of the House Ways and Means Committee, Wilbur Mills, who expressed confidence that the Russians had indeed removed the barrier to free emigration. But where the amendment will stand on the House floor — probably not before August or September — is another matter. In any event, support, while most valuable, is not essential to ensuring passage.

In short, the Nixon-Brezhnev trade-off against the Jackson amendment has, so far, failed. The President reportedly seemed momentarily irritated that the Senators were questioning what he was endorsing a government-to-government message from the Soviets should have been sufficient evidence of the meeting's significance. Authoritative sources say he was even more uncomfortable with suggestions for visa, the Soviet mobilization for the mobilization which

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Jackson ahead in battle to free Soviet Jewry

seems impervious to intercession, pressure, or persuasion from the White House.

AN analysis of the last week's developments show how the present stage has been reached. It began with a White House meeting between President Nixon and the Senate leadership to which Senator Jackson and Jewish Senators Abraham Ribicoff and Jacob Javits were also invited. As the two Jewish Senators have been closely connected with support for the amendment, it was a meeting which dramatized how anxious the President and his advisers have become on the question.

Henry Kissinger, who has negotiated directly with the Soviet leadership on the trade agreements, read the Senators' "communications" from the Kremlin saying that the tax had been suspended.

These were not signed, and it was not clear in whose name they had been sent, although some Senators concluded the messages had originated with Premier Alexei Kosygin rather than with Brezhnev. The texts were not released in Washington or Moscow, nor were they given to any of the Senators.

In his appeal to the Senators, Nixon said that the Jackson amendment could not only endanger the trade agreements between the two powers but might also result in Moscow calling off Brezhnev's planned visit to the U.S. — and perhaps cancelling the whole range of bi-lateral negotiations on SALT, European Security, and other key matters. In effect, Nixon was telling the Senators that the whole edifice of summitry and détente was at stake.

In fact, there is reason to doubt that Nixon actually believes the reality of such a danger, since the Russians themselves have not explicitly indicated they would not quite that drastically.

More importantly, even if the Soviets had privately let Nixon know they would pull out of the whole range of talks, it does not seem logical that Nixon would view such a threat seriously. After all, as Congressional analysts have noted, a President who could mine Halphong and bomb Hanoi with impunity on the eve of a crucial summit and get away with it because the Russians were after bigger stakes than demonstrating their solidarity with an ally does not sound like a President who believes the Russians would endanger their economic self-interest because they did not want to issue visas to Jews.

Yet this was how Nixon explained his concern to the Senators. Ribicoff and Jackson were not impressed and wanted to know what was new about the Soviet "communication." They noted that the Russians had already announced they had "suspended" the tax, and that this had not altered the basic injustices.

In any event, they emphasized to Nixon, the exit tax was not the central issue — free emigration was. What about the continued harassment and denial of visas?

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trusted even as to the suspension of the tax, let alone concerning other restrictions on free emigration, and with reminders that Soviet undertakings to Washington had been broken before.

While Nixon expressed his concern for Soviet Jews, he reportedly emphasized that quiet diplomacy was the best approach and quoted by way of example the high-level efforts which had led to the release of a CIA official imprisoned by the Chinese for more than 20 years. Not the most exact analogy, it was thought by some, but part of the continuing effort by the Nixon Administration to make the point that their own diplomatic efforts and interventions with the Russians have helped more than have the public, Congressional pressures.

Although it was the understanding of some Senators that the meeting with the President was not for press quotation, Senator Hugh Scott, the Republican leader, called a press conference shortly afterwards and announced that President Nixon had received "written assurances."

Senators for the amendment

ing, not the other way around. Since that endorsement many Jewish organizations have swung behind the Congressional effort and have helped to gain the wide cross-section of backing it now enjoys. But it is also true that certain prominent leaders who voiced their support have been having some second and anxious thoughts. Have American Jews gone too far this time in their demands? Will it indeed cause anti-Semitism, as high Nixon Administration officials have warned, if Jews are seen to be impeding needed trade relations with the Soviets? Will Nixon retaliate against Israel to show his displeasure? Could it indeed harm détente, with Jews once again being blamed? And might it not harden the Soviets even more in their repressive measures against Russian Jews?

Aware that there are such doubts, Nixon called the Jewish leaders together and told them he was giving them an assurance, based on his communications from Moscow, that not only had the tax been suspended but it would not be reimposed. What he

wanted from the leaders was support for his approach to lifting restrictions on emigration and withdrawal of backing for the Jackson amendment.

ALTHOUGH some reports have suggested that Nixon placed the Jewish leaders in a dilemma, it is an apparent, not a real, one. At present the Jewish leadership has no choice but to maintain its support for the amendment. The grass-roots support for the amendment in Jewish communities across the U.S. has reached the point where unless Jackson abandons it himself the Jewish leadership — which, in any event, is neither monolithic nor always effective — would do so only at its peril.

A major factor in ensuring that American Jews keep up the pressure for the amendment is the attitude of Soviet Jews themselves. When 100 Soviet Jews strongly urge the American Jewish leadership not to be taken in by the Kremlin's assurances, and warn that the Jackson amendment is crucial to preventing further repression, it would be an exceedingly myopic or naively insensitive Jewish leader who would reject that plea. But such a reaction on the part of some who accept Nixon's arguments cannot be ruled out.

Perhaps even more important, ultimately, than the attitude of American Jews is the wider political context of the tug-of-war between the White House and the Congress over a host of issues, from the directly related trade bill to more indirect ones such as Watergate.

Looking ahead, it is clear that the Nixon trade legislation, which amongst other things would grant the Soviet Union status as a major power, is in considerable trouble already for reasons that have nothing to do with Jewish emigration. The Nixon bill asks for unprecedented

power, it offends many vested interests, and it is too broad and comprehensive. Since it is known to have displeased Senator Russell Long, powerful Chairman of the Finance Committee, it may face long delays.

Paradoxically, therefore, it is possible to suggest a scenario in which the Nixon Administration, because it desperately needs strong allies, gives up on its opposition to the Jackson amendment in return for the Washington Senator's support in getting the trade bill as a whole through the Congress. Such a scenario is three to four months off at the earliest — but it could eventuate.

The odds favouring it go up the more the Russians are convinced that they do not in fact have any choice but to ease Jewish emigration and that Nixon cannot swing the concessions for them otherwise.

The same need for Jackson's support on other important questions of foreign policy, energy and fuel legislation, arms control initiatives and related policy matters is also likely to make the White House more amenable to discussing a compromise. The compromise, as Jackson has repeatedly emphasized, cannot be over passage of the amendment, because he sees the latter as an essential measure for "keeping the Russians honest." Through the six-monthly review clause in the amendment the Soviets would only be able to retain their loan credits and tariff concessions if they complied with the requirement of "free emigration." On how that was defined in practice Jackson would be prepared to compromise.

THE Congressional coalition backing Jackson is varied in its interests, ranging from those who are responding to Jewish voters to those who are sceptical of a détente with the Soviets in which Moscow seems to be getting a better trade bargain than the U.S.

For example, those Senators with strong labour support have been urged to stand fast on the Jackson amendment despite the President's pleas. The president of the AFL-CIO, George Meany, was unequivocal: "The President has no solid evidence that the Soviet Union has abolished or will abolish its infamous head tax. There is no evidence at all that the Soviet Union will keep its promise, even if it made such a pledge openly and publicly, which it has not done. Indeed, the Soviet Union has an unbroken record of breaking her word every time she gives it." Such strong labour backing could also be crucial in shaping White House acknowledgement of the political reality.

And then, like a pall over everything in the Administration, there is Watergate. The problem here is not the impact on foreign policy so much as the consequences of a radical White House reshuffle and the shake-up in the bureaucracy which is accepted as inevitable here. In the few weeks since the scandal burst wide open, White House liaison with the Congress and the bureaucracy has been most broken down. The staff system inside the White House has been hampered by a deep uncertainty about the future, and the impact has been felt throughout the Government.

In these circumstances the patient, determined, and consistent "protracted war" Henry Jackson has fought for his amendment seems to have a better chance of success than the counter-attack mounted on it by the White House.

U.S. Senator Henry Jackson has routed President Nixon's and Secretary Brezhnev's counter-attack on his Congressional efforts to win for Soviet Jews the freedom to leave for Israel, SAM LIPSKI cables from Washington

have been making the point that the Soviets had eased restrictions on emigration before, only to impose them again. But it was the Russian assurances which made the headlines. Later that day it became even more apparent that the meeting with the Senators was part of a carefully orchestrated and intensified White House drive to erode support for the Jackson amendment.

Congressional aides learned that some 14 Jewish leaders had been invited to the White House the next day, although the Senators had not been informed of this at their meeting with the President. When the aides, who have been working to gather support for the amendment, tried to arrange a meeting with the Jewish leaders before the latter saw Nixon, the White House intervened and let it be known that it would not be deemed "correct procedure" for the leaders to see anybody on Capitol Hill before they saw the President.

At this point it is worth while to recall a basic fact often overlooked or misunderstood about the relationship of the "official" Jewish leadership in America to the Jackson amendment. It is widely accepted as the conventional wisdom that the Jackson amendment was the result of American Jewish concern at the Soviet Union's restrictions on emigration. In fact, the relationship is more ambiguous.

It was Jackson and his staff, supported by Ribicoff and key aides on his staff, who initiated the work on legislation linking free emigration to trade concessions for the Soviets. The Jackson amendment was under discussion around Congress for weeks before an emergency conference on Soviet Jewry met in Washington and endorsed the idea — after prodding from Jackson and his staff. It was Jackson out front and the Jewish leadership following.

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HA KOAH— THE CHAMPS

The official name of the team is Ramat Gan Hakoah—Maccabi. Everyone knows it simply as "Hakoah." It is the team that last Saturday won the National League soccer championship, for the second time in its 34-year history in this country, writes PAUL KOHN



Sha'arabani, top scorer.

Sha'arabani is one of the smaller players in the National League, a 49-year-old coach is a former player. The 49-year-old coach is a former player. The 49-year-old coach is a former player. The 49-year-old coach is a former player.

When invited four years ago to take over at Galil Gil, Eliezer Spiegel was told only one thing: "Build a team." At the time, the number of players and talent was thin. Spiegel looked at the youth teams and searched around for players disregarded by other clubs. In this way, he brought to Hakoah players who are now among the stalwarts of the present championship side — Efraim Pletel, Shlomo Djerbi, Asher Messing, Shaul Cohen and Shlomo Shnitzer. For Shnitzer, Spiegel paid 11,500 to Eyal Yehuda from his own pocket — until the club could afford to repay him.

"But in Israel you have to build

wing in order to allow Sha'arabani to spearhead the Hakoah attack, with that talented schemer Asher Messing just behind them. It took the pressure of close marking off Farkas and made him a calmer player.

The average age of the 18 first team Hakoah players is 26, with several key players close on 30. Spiegel has though several extremely promising young players such as Djerbi, Moshe Yehiel and Shnitzer, aged 21 and 22. "A new team will again have to be built in a season or two," says Spiegel, who especially prides himself on his players fine teamwork and good relations also off the field.

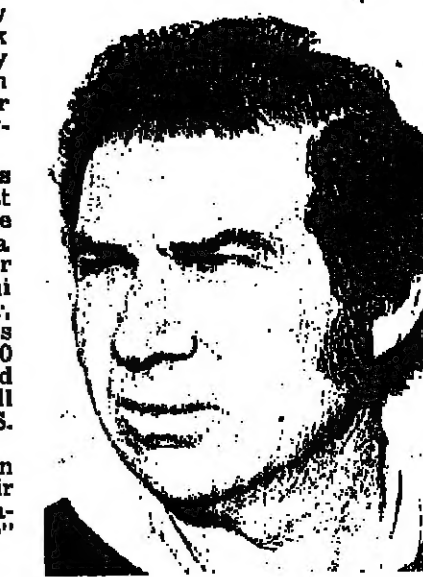
The financial state of the club has improved with the success on the field. The Galil Gil ground, though, accommodates only 3,000 odd persons. The club now has high hopes of acquiring a new stadium, promised by Ramat Gan Mayor Israel Peled, who is a fervent supporter of the team and attends all home matches. Mayor Peled has promised to build a new stadium near the National Park at Ramat Gan, and initiatives may be expected for a merger with Ramat Amidar Maccabi, another Ramat Gan club currently playing in League "A".

Eliezer Spiegel makes no bones about the fact that Hakoah first team players get money from the club, averaging IL600 to IL700 a month, but considerably more for the "stars," Yehuda Sha'arabani and Zvi Farkas. Also, each player gets a IL100 bonus for a win and IL50 for a draw. The players' reward for winning the championship will be an eight-game tour of the U.S. from July 15 to August 27. No doubt there, too, Ramat Gan Hakoah players will find a fair number of former Viennese Hakoah fans turn out to give "their" Israel champions a warm hand.



Pletel, one of the stalwarts.

Eliezer Spiegel, trainer. Teamwork's the thing.



The team with first reserves: Good friends off the field, too. Top, 1 to r. Zvi Yonatan, Efraim Pletel, Shlomo Djerbi, Shaul Cohen, Meir Mazeltrun. Centre, Yair Nosovsky, a reservist, Shmuel Radid, Yehozkel Shnitzer, Asher Messing, Aharon Shuruk. Bottom: A reservist, Shlomo Chayuk, Danny Mano, Dan Haftol, Yehuda Sha'arabani and coach Eliezer Spiegel. (Photos by Kuttin and Suzakin-1)

THE JERUSALEM POST MAGAZINE

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Arie (Lova) Eliav, M.K., repays a 27-year-old debt to the people of Nicaragua by helping resettle survivors of the earthquake that devastated their Capital last November.

By ABRAHAM RABINOVICH
Jerusalem Post Reporter

ALTHOUGH he had carried a false Nicaraguan passport while shepherding illegal immigrants out of Europe in 1946, Knesset Member Arie (Lova) Eliav had never been to Nicaragua. He was not really surprised, however, when a senior official of the Israeli Foreign Ministry telephoned him at his home last January to ask if he were prepared to fly there on short notice.

Nicaragua had been on Eliav's mind ever since the report that its capital, Managua, had been virtually destroyed by earthquake on the eve of Christmas. Ten years before he had headed an Israeli rehabilitation team which went into Iran following an earthquake which devastated 800 villages in Kerman Province. The team had proven highly effective in helping bring the province back to life and Eliav felt he had something to contribute now to the Nicaraguans in partial payment, so to speak, for use of their passport. The Foreign Ministry was of a similar mind.

Extent of damage

Eliav arrived in Managua at the beginning of February, to find 80 per cent of the buildings levelled or damaged beyond repair. Ten thousand bodies had been removed from the ruins. Another 10,000 were thought to be buried beneath the rubble. The only undamaged areas were the villa suburbs of the members of the government, the moneyed class (including many of the capital's 200 Jews), the diplomatic corps. A quarter-million refugees had scattered to half a dozen small towns 50-100 kilometres from the city.

As in Kazvin, the shocked survivors were either overcome by

apathy, or had periods of hyperactivity, dashing about in futile searches for belongings or relatives. Also as in Kazvin, Managua was filled with aid teams from all parts of the world. There were earthquake experts from Japan, urban experts from Mexico, doctors and aid teams from the U.S., Canada, Germany and many Latin American countries.

American army engineers and medical personnel had carried out the critical rescue operations immediately after the quake but they were pulling out. "If not for the Americans there would have been complete chaos," says Eliav. "But no one told them a word of thanks." There were even "Yankee Go Home" scrawls.

Confusion reigned, the post-disaster muddle that Eliav well remembered. "There's a lot of natural good will after an earthquake. Everyone wants to do good." But a comprehensive rehabilitation scheme was urgently needed.

A Mexican planning team had undertaken to explore the rebuilding of Managua, despite the fact that it had been twice destroyed by earthquake within 41 years. (It recommended rebuilding the city on the same site but with wide avenues along the earthquake fault lines.) The Israelis offered to look into the resettlement of the Managua refugees. The Nicaraguan government accepted.

Eliav had brought two of his key assistants from the Kazvin project — Arie Patran, a town planner and architect now living in Tel Aviv, and Rafael Gurevich, an engineer with Tahal, the national water planning authority. He had also asked that the 10 Israeli experts already in Nicaragua on various aid schemes be placed at his

disposal. Within a month, the Israeli team had completed its proposals.

Drawing on their experience with Israeli ma'abarot, the transitional camps through which hundreds of thousands of immigrants passed in the 1950s, the team argued against providing semi-permanent housing for the refugees since this would probably turn into permanent slums. Instead, they recommended tent cities to deal with the immediate problem of shelter. The team provided plans for siting the tents and other elements such as water supply, drainage and sewerage.

They advised that work projects — even make-work projects — be created immediately to prevent the refugees from falling into idleness. "If you don't provide work of some kind, there is a spiral of depression," says Eliav. If no road building or other public works schemes were available, then the refugees should be put to tree planting. Carpenters, bricklayers and other artisans among the refugees should be assigned to instructing other refugees in their trade, the Israelis urged. These skills would be needed when the time came to build permanent residences.

The scheme

With the short-term arrangements thus taken care of, the Israeli team went on to offer its permanent resettlement scheme. This was a field in which Eliav had established a firm reputation. The development of the Lachish region, which he had headed, is an international model of regional planning. He had also directed the planning team at Arad before being sent to Iran. In that country, the Israelis had placed an entire province on a modern agricultural footing with a new system of farming, new crops and new kinds of irrigation.

In Nicaragua, the problem was an urban one. There had been only one real city — Managua itself — with no substantial urban hinterland. The Israeli team recommended building the half dozen provincial towns to which the refugees had fled into development towns. Financial, legal and administrative

Photos by Starphot, Dekel and the Associated Press.

NEW LIFE FOR MANAGUA



Incentives would be given to industry to locate there, similar to those given to firms in Israel.

The refugees would be settled in new quarters abutting the existing towns. These quarters would be based on units consisting of 400 apartments built around an elementary school. For each two such units, there would be a small commercial centre. For four units, there would be a larger commercial centre and a secondary school. (The system is the one employed at Arad.) Some 50,000 refugees would be settled in each of these development-town suburbs.

Building after a year

The Israelis provided a timetable spelling out how long the development programme would take. Within one year after the go-ahead, construction would be underway in most of the towns. Within three years, 250,000 refugees could be resettled in permanent homes although it would take longer before sufficient industry could be built to provide full employment. As for Managua itself, its reconstruction would take much longer and it would be populated in stages by

population overspill from the rest of the country. The Nicaraguan authorities in any case would keep the population of the capital down to 250,000.

President Somoza of Managua was "all for" the Israeli project, according to Mr. Eliav, who added that it would be implemented as soon as the U.S. gave the go-ahead.

In Iran, too, it had been a proposal put forward by the Israeli team which had been accepted by the government amidst the wailing of many millions on the scene. In Nicaragua, the Israeli team will be invited to direct the project as was done in Iran.

Would Mr. Eliav be willing to lead such a team? Not time, he says. An election is set up in a few months and Mr. Eliav has openly expressed a desire for a Cabinet post. "I want to campaign for my ideas and then to implement them," he says.

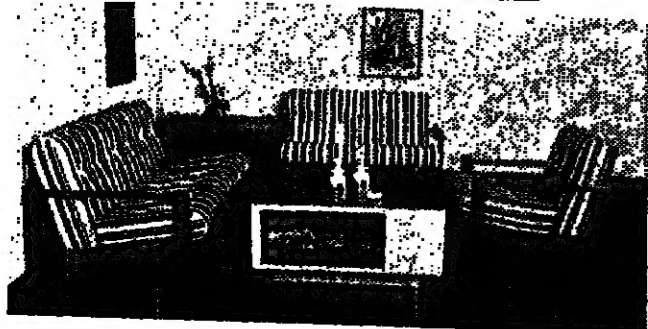


Magen David Adom despatches medical supplies to the survivors of the Managua quake.



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PAGE TEN

THE JERUSALEM POST MAGAZINE

FRIDAY, APRIL 27, 1978

THE JERUSALEM POST MAGAZINE

PAGE ELEVEN

Airlines have been claiming to be better for so long that experienced travellers have become pretty sceptical.

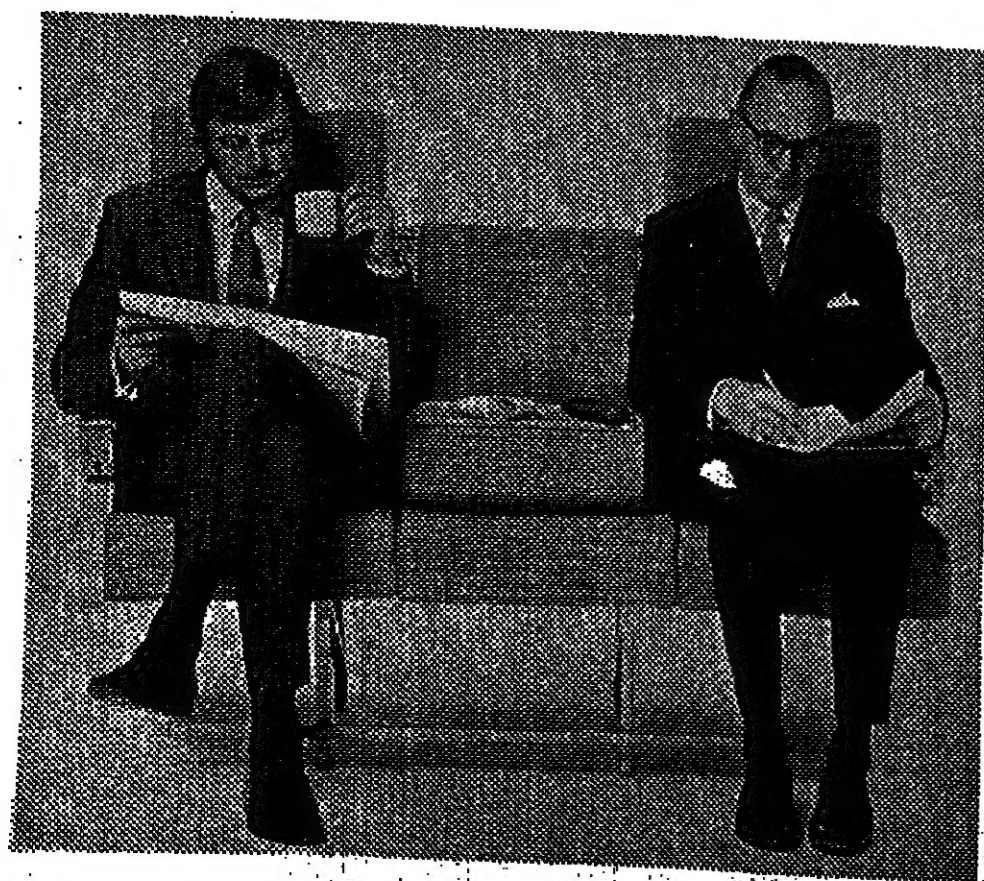
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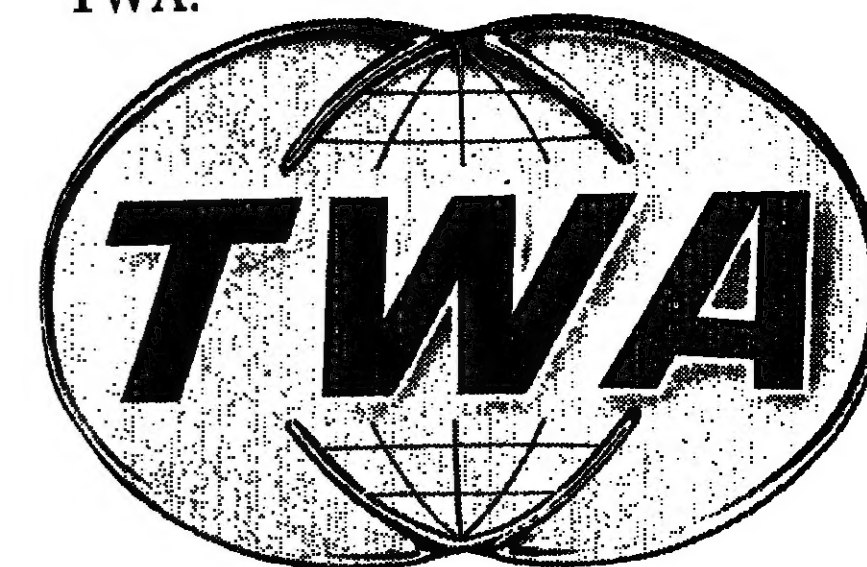
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Real voice from a real grave

VITTEL DIARY by Yitzhak Katznelson. Translated from the Hebrew with introduction and notes by Myer Cohen. Beit Lohamei Hagetaot and Hakibbutz Hameuchad. 276 pp. Reviewed by Matthew Nesvisky

"VITTEL DIARY" is a real voice crying out of a real grave. And this is why nothing of Holocaust literature — neither documented history nor novel nor poem nor any of the famous diaries and memoirs — none of it has quite had the effect of transporting me into the Nazi nightmare as this little diary has had.

For one thing, there is an awful immediacy in this work. It was written practically on the eve of its author's murder, and what is worse, Yitzhak Katznelson was well aware of that fact. Thus, there is a breathless pace to the book, as the writer tumbled out his thoughts in an effort to get it all said before his time ran out. The result is a formless, rambling, drumming interior monologue which is moving in its artless power as any contrived literary meditation might be.

Yitzhak Katznelson (1898-1943) was one of the bright lights of that last generation of European Jewish culture. Beginning his writing career at the age of 12, this son of a distinguished White Russian rabbinical family was to dedicate himself to his people and their literature. He became best known as a poet, though he was also long active as a dramatist, essayist, translator and teacher in a number of Jewish schools at a wide range of levels. By writing in both Hebrew and Yiddish and by his extensive travels, he came to enrich the cultural life of Jews in all parts of Europe, in America, and in Eretz Yisrael (he was a relative and admirer of Berl Katznelson, the Labour-Zionist ideologue). By the early 1930s, his reputation was secure and he was honoured wherever he went.

Then came the war, and Katznelson's experience in it was nothing short of pitiful. He was in Lodz when, at the very outset of hostilities, the Nazis fell on the city. He saw a school he had founded commandeered by the German military. He witnessed the beginning of the destruction of Poland's second largest community. After spending three months in hiding, he fled to Warsaw.

In the Warsaw Ghetto Katznelson was presented with one horror after another. He made his little efforts to warm the spirit of his people, publishing a poem in an underground newspaper here, staging a dramatic reading there. But it was all simply too overwhelming for him. Friends secured for him a ticket to work in a factory — a temporary ticket to life. He returned from work one day to find that his wife and two of his sons had been rounded up and shipped off to Treblinka. Friends then got him and his remaining son out of the Ghetto. Next they managed to get the Katznelsons papers stating they were citizens of Honduras. With these passports the poet and his son qualified for transfer to an internment camp in Vittel, near Nancy in Eastern France.

In Vittel Yitzhak Katznelson brooded over all he had witnessed. He started a diary several times — and finally it rushed out with a wild cascade of images. Confined to his simple, sparsely-furnished room, the poet lived in a kind of suspended existence, temporarily protected by his odd identification papers while the war and slaughter raged around him. In this little artificial island of quiet, therefore, he proceeded to pour out his heart through the ensuing weeks and months. Until they finally came for him and sent him to the place of execution he knew was waiting for people.

Though almost broken, Katznelson's mind still throbbed mightily. (Continued on page 18)



YITZHAK KATZNELSON

On Sunday, Holocaust Heroes and Martyrs Memorial Day, Israel and the entire Jewish people mark the 30th anniversary of the Jewish revolts in the ghettos and concentration camps of Hitler Europe. In these pages The Jerusalem Post reviews three books on the subject and prints a story about a dog that waited for his Jewish mistress to return from the forests where she had fought against the Germans.

Alone in the forest

THE FOREST MY FRIEND by Donia Rosen. N.Y. — Tel Aviv, Bergen Belsen Memorial Press. 117 pp.

Reviewed by George E. Levinrew

"We were the living dead." This is the refrain of an adolescent girl who survived the Holocaust. She was not the inmate of a concentration camp, but a refugee in the Western Ukrainian forest.

Donia Rosen, born in 1920, wrote 17 years later of the trauma of the German occupation. The book — originally written in Polish and since translated into Hebrew, Yiddish, Finnish and English — vividly portrays the hunger, the beatings, the loneliness, the tenuous protection of the forest she loved. She had the will to survive.

She was only 11 years old when she became a lone refugee without family. Her saga of the next four years is one of a constant change of hiding places and miraculous escapes from being murdered. Two Gentile peasant women, Parashka and Olena, repeatedly risked their lives to help Donia survive.

The portrayal of her experiences that leave one shaken has a dramatic vividness, little of which seems lost in the translation into English.

In the spring of 1944 at age 14, she started keeping a diary, a fragment of which has survived. She wrote:

"It is my hope that this diary will serve as a witness to the suffering and the torment which were my lot... I must write, I must because after I die I want to talk to you, you people who have been saved. I want these words to bludge you. I want to beg you not to forget the dead. I want to beg of you, to urge in every way I can, that you take revenge on those criminals whose vicious hands took our lives away from us. I want you to raise a memorial to us, a monument that will reach to heaven, a sign that will be visible all over the world — not of stone or of marble, but of goodness, because I believe profoundly that only such a memorial can assure for you and your children a better future; only in the face of such a memorial can the same evil not recur and once again turn life into hell."

Today Donia Rosen — who came to this country in 1947 as a Youth Aliyah ward; supported herself by working at odd jobs; passed her Matriculation in 1952; and then, as a part-time student, got a B.A. in general history and Hebrew literature at the Hebrew University — is head of Yad Vashem's Department of Recognition of Righteous Gentiles.

Aliens in their own country

NAARA MOOL GARDOM (A Girl Facing the Ghetto) by Fanny Solomian-Loc. Moresnet and Soviet Poleska. 178 pp. Illustrated. Reviewed by Alexander Zvielli

FANNY Solomian-Loc, once a partisan fighter in Nazi Europe and today the chief physiotherapist at the Ichilov Hospital in Tel Aviv, has written an absorbing story of the Holocaust which helps us to understand some aspects of that period in a way few writers have done before.

Among the founders of Soviet partisan units in the German-occupied areas were some outstanding Jewish individuals who helped to direct the dispersed Soviet soldiers until the Red Army purged their own commanders into the areas who took over the leadership. The few existing purely Jewish guerrilla detachments could not long hold out alone — unsupported by a civilian hinterland or a government-in-exile and either perished — sometimes at the hands of or betrayed by local civilians or partisans — or merged with Polish or Soviet organizations.

Main factor

The main factor that prevented the Jews from forming more of their own units and made their participation in existing movements difficult was their existence as unwanted aliens in lands they had lived in for generations. The Jews underestimated the extent of the hatred which their Gentile neighbours bore for them and had not anticipated that so many of the latter would cooperate so eagerly with the Germans in hunting them down and murdering them. It is for the accurate description of these conditions that Mrs. Loc's book deserves our attention.

Born in Pinsk, Mrs. Loc was raised in Warsaw, where she graduated from the Academy of Physical Education. The summer months before the outbreak of World War II she spent in Sweden, where she completed a course in medical gymnastics at the Swedish Gymnastic Institute and represented Poland at the International Lyncada (Swedish gymnastics) Meet.

Her whole life might have been different had she not received a suggestion by Lieutenant-Colonel Waleri Sikorsky, Poland's Director of Physical Education, that she remain in Sweden. She returned to Warsaw a day before the war broke out. During the short but bloody siege of Warsaw Fanny volunteered as a nurse and her hospital was bombed out and changed places several times, but what has impressed her most was the fact that Polish Red Cross denied recognition to Jewish volunteers.

Disillusioned and frightened, Fanny fled to her native Pinsk. After the German invasion of Russia, Pinsk very quickly came under Nazi rule. Fanny refused to work in the Judenrat, preferring to



FANNY SOLOMIAN-LOC

suffered daily from hunger, cold and lack of help and aid. None the less, she was named Captain as Chief Medical Officer of a partisan brigade.

As the tide of the war started to turn against the Germans, she frequently returned to her dog and cat who used to eat their meagre meals from the same bowl. I so hoped to be able to run my hands over their furry heads for even a moment.

In November, 1944, when I was travelling from Mouton to Lublin, I stopped off in Pinsk. I went directly to the riverbank to visit the farm that had belonged to my father. He was dead; all that remained were his hands. All the farm buildings had been burned down. The beautiful nook between Nadbrzezna, Wiszniowiczka and Brzowna streets, where I had spent my summer months, was gone as if it had never been.

I looked for Shpinak, who had been our groom, and he told that he was living nearby. A glance through

First Polish envoy

After the war, she became Principal Education Inspector of the Polish Ministry of Education. In 1948, she came to Eretz Yisrael with her husband, Raphael Loc, who was appointed Deputy Poland's first Diplomatic Representative to Palestine and then to the State of Israel. In 1950, he was turned to Poland, where he organized and directed the Government Rehabilitation Service for Displaced Children and got a doctorate in treatment of polio. In 1954, he came to settle in Israel. This book goes to the Foundation of Mentally Retarded Children in the name of their late daughter, Sophia Loc.

Wife were forbidden to keep pets in the ghetto. Only the animals did not know that they were forbidden to fraternize with the Jews with whom they had lived before the ghetto was sealed. "Jews and dogs prohibited," said the signs at the entrances to restaurants, cafes and hotels.

I could not accept the loss of my four-footed friends. When we moved into the ghetto, I left a cat on the porch. People say that cats are fickle, ungrateful, creatures. But ours found me in the ghetto before a week had passed.

Our dogs — Dobrish and Tina — followed me faithfully, refusing to part from me. Tina, always obedient and affectionate, who failed to comprehend that the Germans did not at all care for Jewish dogs, was shot. Dobrish, too, was wounded by a German bullet, but my father healed him. As soon as he was cured, I sent him to the Albertov farm, far from Pinsk, to spare him from another German bullet. I missed Dobrish very much, but I was consoled by the thought that at least the dog this strange world was not so bad, and he did not have to suffer hunger and thirst.

But Dobrish could not be tempted by the delicacies served by strange hands. Two weeks later he returned to the ghetto bedraggled, emaciated, looking like the Jews who had been expelled from the near-by towns. The cat squealed with delight and licked him all over. The children were proud that their dog — their one and only plaything — had returned to the ghetto. Not a ragged, but a living, breathing creature!

I was as happy as the children, but at the same time I feared for his fate. I did not want to lose Dobrish.

For a while everything went well. The dog knew how to find both the Germans and the police. He learned to hide and hide. As though he had sensed that he had forged papers. At the sight of a German, he would wag his tail joyfully, turn up his gentle canine eyes, and smile — just like the Jews on the "Aryan side." Nothing to avoid self-betrayal by the look of melancholy Jewish eyes.

Dobrish and the police

Whenever Dobrish spotted a policeman far off, his head would shake and he would stand up sharply, and he would shrink as he hurried to hide and avoid an encounter with people who could differentiate even between a Jewish and an "Aryan" dog.

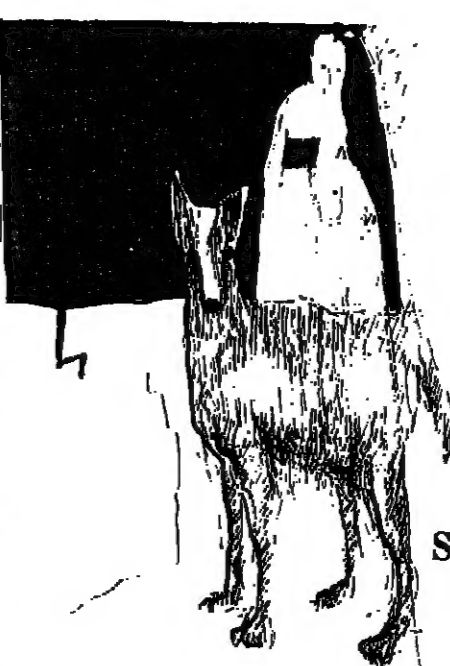
It may seem queer, even somewhat absurd, to devote so much space to a dog. "A dog is only a dog," they say, but Dobrish proved himself a superior specimen of his kind.

When the liquidation of the ghetto started on October 19, 1942, I looked him in the stovetop. I knew that if I was free, he would follow me and find me wherever I was. That would have been dangerous at the time, particularly as I was known as "the Jewess with the dog" — the only one in the ghetto.

Late on, when I was in the forest, my thoughts would frequently return to my dog and cat who used to eat their meagre meals from the same bowl. I so hoped to be able to run my hands over their furry heads for even a moment.

In November, 1944, when I was travelling from Mouton to Lublin, I stopped off in Pinsk. I went directly to the riverbank to visit the farm that had belonged to my father. He was dead; all that remained were his hands. All the farm buildings had been burned down. The beautiful nook between Nadbrzezna, Wiszniowiczka and Brzowna streets, where I had spent my summer months, was gone as if it had never been.

I looked for Shpinak, who had been our groom, and he told that he was living nearby. A glance through



the dog that did not betray

By Fanny Solomian-Loc

the window of the first cottage I came to, and I had no need to ask any further. The table was covered with my mother's table cloth, stolen by Mrs. Shpinak during the early days of the German occupation.

My sudden appearance stunned the Shpinak family. Immediately they whisked the cloth off the table — those delicate souls! Really, I could not understand why they resented the fact that I had remained alive. Why, it was Jan Shpinak who had saved my life when the ghetto was being liquidated. Apparently, he never thought I would survive and see with my own eyes how he had inherited my belongings, though I had not bequeathed them to him.

And so, to divert my attention, Shpinak said: "Hey, Miss Solomian, so you're alive! Funny. Not a single member of your family was saved. Only the dog," he added. "Dobrish is at the miller's at the end of Lehelzinska Street. He often comes to me at Nadbrzezna. He looks at me as if he were asking where everybody is and goes away again. But sometimes he sits on the porch yelping and wailing, as if he were calling you or your father."

Shpinak talked on and on, apparently hoping to forestall any question I might put to him.

I did not interrupt his flow of words. Finally I rose, sensing that I would please him if I left and never again saw our stolen things. Why, I might even ask to have them back!

Funny, ludicrous man! What interest could I possibly have in those inanimate objects now that the people they were meant to serve were no longer alive.

I left. More correctly — I fled, never to go back there again.

I went to look for the dog, the only living creature who was making an effort to find me.

I reached Lehelzinska Street in the late afternoon. It was growing dark. That was the way the afternoon had looked after the liquidation of the ghetto in November, 1942, when I would leave my stable loft and — as if daring death — go from house to house to get to the forest.

I arrived at the miller's house and asked about the dog. She was surprised to see me alive and to hear that Dobrish belonged to me. She declared that there was no such mongrel in her house.

My Dobrish — a mongrel! I felt I had been insulted and pitted the dog whose present mistress did not appreciate his true worth. I had gone to the mill confident and happy in the knowledge that I would soon be caressing and hugging the animal my father had so dearly loved. Now I went from there hurt and totally withdrawn into myself — all alone again.

Subconsciously, I did not believe the miller. I stopped at the cottage next door. The miller's neighbour greeted me warmly and talked readily.

"Of course there's a dog like that around here, grey-black with a white streak on his head. He's been at the mill for some two years now, but he doesn't really live there. He doesn't go into the cottage or the dog-house. Queer. He suddenly stiffens, his ears pointing straight up, and then he disappears, sometime a few weeks on end. Then he comes back, skinny and dry as a log, and lies down looking so sad it hurts to see him like that. He stays for a few days, eating his fill, as if he were building himself up for another trip. Then he's gone again. Sometimes you get the feeling that he's looking for someone, looking and looking. Could it be you he's looking for? He's a clever dog! The military governor has taken a fancy to him and is ready to buy him at any price."

So that's it. It wasn't enough liquidating my family, murdering all the Jews, burning down the houses. Now, the war over, they also want to make a profit on my dog.

I left, firmly resolved to fight for my four-footed friend.

Suddenly, three dogs came running toward the cross-road ahead. The one in the middle looked familiar.

I whistled. The middle one separated from the others and stood still. I whistled again. The middle dog pricked up his ears, came a few steps nearer and rose on his hind legs. He shook his head as if in disbelief, and then suddenly a long drawn-out howl burst from his throat. The tremors running over his body made my own flesh quiver.

The whistle

Still he came no closer. He went on standing there half-way between the dogs and me. I also stood there, unable to budge. The soles of my feet seemed turned to stone. They seemed to have taken root in the ground. I tried to whistle again.

That muffled, almost inaudible sound apparently did the trick, for the dog leaped on me, licked me, whirled round and round my legs and then burst into a wild dance of joy.

He yelped and barked, jumped first on me and then on his companions, as if confirming: "You see she came, she did come back! I told you she's alive! Of course she wouldn't go and die and leave me alone!"

Again he leaped ecstatically back and forth from me to his canine friends.

My eyes clouded over. Through the mist I dimly saw Dobrish's shadow and my father's shade bending over the dog.

Tears rolled down my cheeks and froze on my face. I was unable to utter a sound.

People came crowding around. They cried together with me. Finally I knelt and hugged the dog, meeting against him just as if I did that time he ran away from the farm and came back to me in the ghetto.

The people parted to let me pass. The darkness of Pinsk made way for the march of the dog who had remained faithful to his Jewish mistress. For the dog who had not forgotten, not betrayed — who had searched till he found.

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BETWEEN TUMBLING WALLS, Turia Borzykowsky, from the Yiddish: Mendel Kohnanski, 229 pp. The memoirs of a member of the Jewish Fighting Organization in the Warsaw Ghetto.

ON BOTH SIDES OF THE WALL, Vladka. Memoirs from the Warsaw Ghetto, written by a liaison officer of the Jewish Underground Organization.

VITTEL DIARY, 22.5.43-16.9.43, Yitzhak Katznelson, second edition, 276 pp. The diary of the poet, Yitzhak Katznelson, containing a description of the last days of the Warsaw Jewish Community. Biographical records of the poet's life and bibliographic notes.

WITH A CAMERA IN THE GHETTO, Mendel Grossman, second edition, 112 pp. A selection from the many hundreds of photographs by a sensitive artist with a compassionate eye and a burning sense of mission — a unique document of the tragedy of the Jewish Community in the Polish city of Lodz, under the Nazis.

THE DIARY OF ADAM'S FATHER, Arlef Klontek-Klonowicz, edited and with an introduction by Meir Horov, translated by Avner Tumahev, 86 pp., photographs. Written in Helwan in the summer of 1943, the last days of the destruction of the Jews of Galicia.

THE DIARY OF THE VILNA GHETTO, June 1941-April 1943, Yitzhak Rudashevski, translated from the original Yiddish manuscript and edited on the basis of the Hebrew edition, with revisions and additions by Perry Matenko, 182 pp. An honest description of the intensive life which was led in the Ghetto, in the maddening shadow of the final solution, as depicted in the diary of a young boy.

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The book said Borneo; the scenario moved the action to Kuwait; the producer said as we have to be in Jerusalem anyway, let's film Leon Uris' QB-VII down in Jericho. GEORGE LEONOF saw them do it. He writes here of the difficulties and the advantages, the work and the fun. He also took some of the photographs. (The others are by Associated Press.)

Above: Tom Greis, director for Columbia Pictures, wears Beduin headgear because it's best for the climate. He can't stand air-conditioning.

Below: A group of extras — Margalit Ankory, Helena Trablus, Annette Ifare and Mariam Mordu — relax between takes. Tel Aviv legs emerging from beneath Beduin gowns.

Centre, top: Leslie Caron, the female lead, and friends.

Below: Miss Caron snapped while studying her lines, with British star Tony Hopkins.

Right, top: He's not playing a sergeant-major so his fine moustachios have to be trimmed.

Right, bottom: Setting the scene, Associate Producer W. L. Baumes, Leslie Caron, Tony Hopkins, and Assistant Directors Israel Shapira and Howard Gaar.



ONLY an hour earlier, the long abandoned northeastern corner of the Jericho refugee camp had come to life in a flurry of activity. Now the tramped-earth roadway, with its dilapidated shacks of sun-baked mud, is deathly still again, the hushed silence broken only by the whirr of cameras.

Assistant Director Howard Gaar, with a final look around to make sure that nothing extraneous remains in the camera's line of vision, gives a quiet order into his walkie-talkie: "Action on the jeep."

Seconds pass, the cameras whirr, but there is no other action. The order is repeated, somewhat louder and more tersely: "Jeep — action!"

Still no action. More seconds tick by, then the box in Gaar's hand elucidates in a melancholy tone clearly audible in the silence: "The engine's stalled."

"Should have hired a camel driver," grumbles Director Tom Greis.

The engine belongs to a command-car, rather than a jeep bearing the inscription, "Kuwait Oil Co." Its occupants are former French ballet-dancer and Hollywood star Leslie Caron, Tony Hopkins of the British screen, and Afghan-born Isaacchar Tannuz, of Tel Aviv — the "Kuwaiti" driver. The scene is one from the film of Leon Uris' "QB-VII" in which a doctor and his wife (Hopkins and Caron, are rushing a sick baby to a clinic.

The ignition failure at Jericho's sprawling Akbat Jaher refugee camp holds up the shooting for no more than a minute, — the location is crawling with all sorts of technicians to take care of all foreseeable hitches — and the Screen Gems production rolls on. Director Greis of Columbia Pictures, parent company of Screen Gems, says that the progress of his first picture

in Israel has been smooth and reasonably fast.

Too few technicians

"We had some initial trouble hiring local technical personnel. You have so many companies shooting here that trained technicians are at a premium. We finally had to get about 30 from England," he says.

Other difficulties in Israel?

"Language, perhaps," he replies, sitting in the lush lobby of Jerusalem's Diplomat Hotel. "But if you want to know my real problem, it's this air-conditioning — I hate air-conditioning."

The six-hour television version of "QB-VII" has undergone a number of basic adaptations. Scenes that take place in Borneo in the book have been re-sited in Kuwait, and because it includes a number of sequences in Jerusalem — for which there was no satisfactory substitute — it was decided to shoot the Kuwait part in the Beerseheba region.

"We ended up completely in the Jerusalem area as a result of an oversight," says Greis with a grin. "The administration didn't make the bookings in time — and there was no accommodation available in Beerseheba." Fortunately, Jericho and its vicinity proved more than adequate. The entire group of about 40 actors, camera crews and technicians — many of them burned to a stinging but painless red by the Dead Sea sun — appear eminently happy. The landscape in the area turned out to be completely suitable, and the 70 or so Bedouls required for certain sequences, including a hard-riding, wild-firing fantasia scene, were brought up from the Negev and built themselves an encampment south of Jericho.

Role for Ben Gazzara

Besides Leslie Caron and Anthony Hopkins — who won the BBC's "Best Actor" award this year for his Pierre in "War and

QB — VII at Jericho



Peace" currently running on Israeli TV — other known names in the film are the Americans, Ben Gazzara and Lee Remick, and Gregoire Aslan from France.

About 15 Israeli stage actors have secondary parts, some of them cast as Arabs. They include Pnina Gery, Ruth Doron, Samuel Orenstein, and Margalit Ankory.

"The results have been excellent so far," says Greis, who is assisted by Israeli director Israel Shapira. The high sun, which produces mostly top-light and

very little of the cross- or back-light required by the cameras, was "re-directed" by large reflector-screens and other means. The horses and camels for the desert scenes were provided by the Beduin themselves (apart from one horse supplied by the Diplomat Hotel's barman).

"All the leading characters end up on camels," Greis adds.

Earlier sequences for "QB-VII" were shot in England, Holland and Belgium, and the final scenes are to be shot in England

again. "Coming to Israel from wet, freezing Belgium was like emerging into paradise," says Greis, who won the coveted Emmy television award for 1972 with his film, "The Glass House."

Leslie Caron, trim and alim as ever, is even happier with the weather in her safari-type costume than she was on location south of Beerseheba in May, 1970. Then she was swathed in a nun's robes for a television production titled "Madron."

"QB-VII" is produced by Douglas Cramer.



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CRAFTS IN ACRE

Current Arts and Crafts Fair in Old Acre's Khan-El-Mo'at is the first to be held in the city since its organization, and, say its organizers, the largest ever staged in Israel. The theme is nothing but the history of the town.



Dr. Dori, a potter from Kibbutz Hagatot, with some of his pottery.

Many of the Fair's best exhibits are tucked away in the arched upstairs rooms surrounding the Khan's gallery: thread pictures produced in his spare time by Avraham Ben Harosh, a photographer from Kiryat Bialik; wall hangings in acrylic paint on linen and a small but well designed range of silver jewelry by Eytan Erel.

Elanoni is a husband and wife team consisting of Elan Ben Jotz and his wife Naomi — a model as well as a jeweller — whose bone jewellery and intricate pendants and buckles in

Craftsmen from all parts of the country have been showing their work at Acre's el-Umdan Khan at the largest crafts show ever presented in Israel. Although it has drawn large crowds, much needs to be done before it deserves to become the annual event which the organizers intend, writes Catherine Rosenheimer.

was, we gathered, IL600, though some participants were under the impression that the fee depended on the volume of goods they sold. Jabber Mahmoud, a Gaza merchant with a big display of straw chairs and baskets, rugs and Gaza pottery, was by no means the only exhibitor under the impression that he might — or might not — be expected to pay commission to the Fair's organizers on his turnover. He had heard about the Fair from a friend in Gaza, he said, felt he might as well try his luck and participate — normally he sells his merchandise straight off his large truck setting up displays at various roadside locations throughout the country.

Having found one's way through the maze of copper trinkets, baklits galore, Chinese style wall-hangings and colour tinted photographic blow-ups (at IL35 each) we found some interesting items. There was a very strong representation of Kibbutz artists, side by side with full time professional craftsmen and others from all over the country with various types of hobbies.

Some of the enamel works shown were of a high standard. Among them, circular, geometric patterned enamel wall plaques mounted on linen by Agzi Vardi of Kibbutz Hivat Haim and another very attractive range of ashtrays, decorative boxes and larger wall plaques, all the work of Nira

Pincus, a young Bezalel graduate who recently set up her own studio in Jerusalem. Tucked away in one of the Khan's upstairs rooms, we came across a sophisticated range of enamel earrings and pendants, all the work of Eliaz Slonim, a 18-year-old student at the Ort Yad Singalowski School.

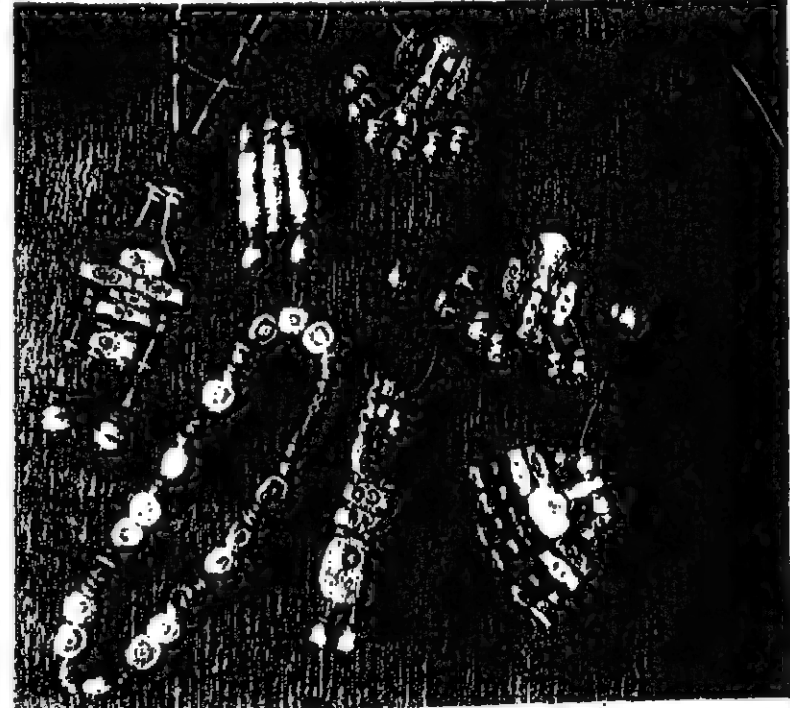
Yoram Levy is a young computer programmer from Tel Aviv: his exhibit at the Fair was an interesting range of hand embossed hide belts, bags, wallets and pendants, all of which he makes in his spare time together with his sister.

Other more unusual examples of crafts included Batia Uziel's glass pictures, handwoven wall carpets by Nathan Tel of Kibbutz Shefayim and interesting large-scale wooden reliefs made by Yohanan Ben Yaacov of Hazorea, from scrap from the Kibbutz's carpentry workshops.

Attractive textiles from Moshav Moledet, all silk screen printed by teenage and housewife members of the Moshav, include butterfly printed T-shirts, geometric print pouffes and tablecloths and wall-hangings, simple in design, striking in colourings. The Moshav started production of these items less than a year ago not — be expected to pay commission to the Fair's organizers on his turnover. He had heard about the Fair from a friend in Gaza, he said, felt he might as well try his luck and participate — normally he sells his merchandise straight off his large truck setting up displays at various roadside locations throughout the country.

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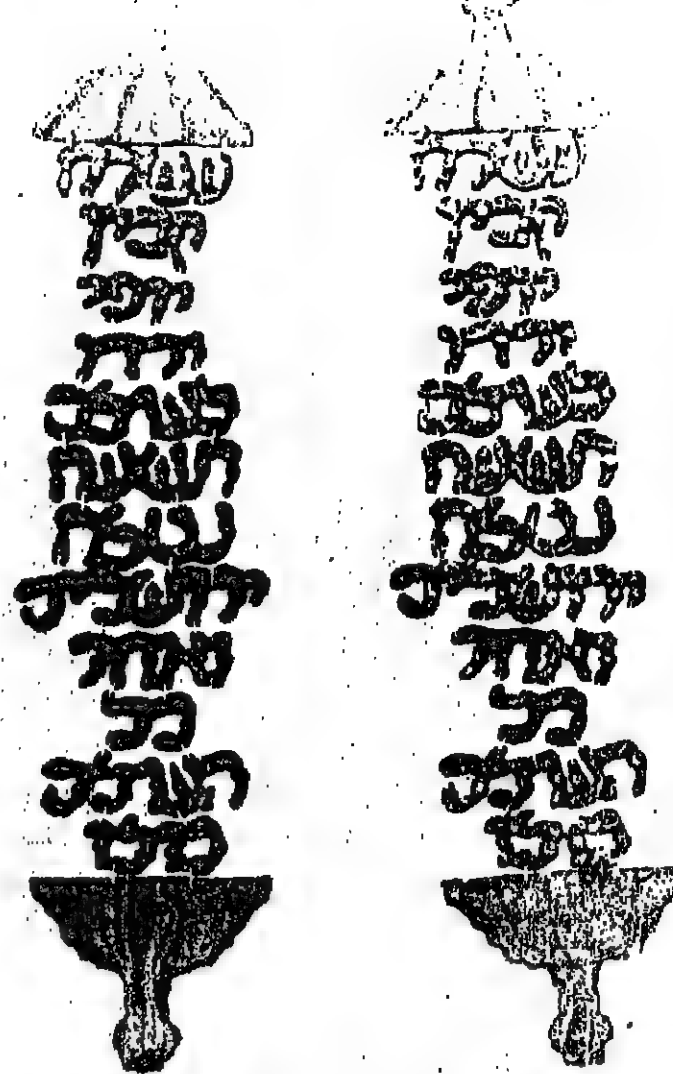


Ceramic jewellery by Shosh Katnells, of the Jerusalem's House of Quality. (Photos by Shalom Bar-Tal)

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Wall hangings of Hebrew letters carved in olive wood by Sara Yelgev of Tirat Zvi.

materials ranging from hammered leather to copper and other metals is already well known in shops such as Maskit and has had considerable success abroad as well. Sharing their showroom is a friend and neighbour from Petah Tikva, Ada Alkowi, an enterprising housewife who makes outsize Humpty Dumpty's, gay nursery cushions and hobby horses. Working entirely alone at home, her production output is impressive — up to 15 toys per day.

More "finds" in the upstairs gallery include ceramic mugs and hand decorated pots and vases from Kibbutz Bror Hayil, Armenian pottery from Jerusalem and a combined exhibit of works by some of the artists from the Jerusalem House of Quality, among them beautiful decorative candles made at Kibbutz Kfar Etzion, each individual in design and entirely handmade including the wicks.

No good exhibition is complete without a few Picassos and Acre has a Picasso of its own: 15-year-old Picasso Zoury, a young Arab boy now in the seventh grade at the local Terra Sancta School. By strange coincidence, his paintings do have a similarity to those of his namesake. He has been painting since he was eight, he told us, though didn't know about the "other Picasso" till a couple of years ago. His name? "My father happened to see a Picasso painting which he liked

very much shortly before I was born, and the name appealed to him."

Picasso also shares his namesake's shrewd business acumen; his canvases sell for between IL500 and IL700. "But you must take into account the fact that they are an investment," he told us sternly. "In a year or two they'll be worth double!" Once he has finished school, Picasso plans to continue his studies at art school in Italy.

The organizers of the Acre Arts and Crafts Fair hope to establish it as an annual event, to be held every Passover. For the future, some improvements in both selectiveness and administrative aspects are to be hoped for. The event has attracted large holiday crowds. It closes tomorrow night.

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What they're trying to tell us

WHEN the ancient Greeks didn't understand something, they said "It's Hebrew to me." How many of us feel that the terminology used in economic reports in our newspapers, whether Hebrew or English, is "Greek to us?" Yet with the galloping price rises, we ought to become more and more eager to understand the economic stories we used to skip over.

My own knowledge of economics is largely limited to a half-forgotten college course some years ago. And it didn't deal with such Israeli phenomena as the Index, the cost-of-living allowance, or compulsory loans.

With the aid of Histadrut Consumer Authority economist David Lutzsky, I have compiled a simple lexicon of economic terms which affect our daily lives:

Consumer basket (in Hebrew, *sal ha-tericha*) — This is the official government assessment of the goods and services an Israeli family requires to live at a reasonable standard. The Basket includes 1,076 items in the following categories: food, housing, home maintenance (including ap-

pliances), clothing and footwear, education and health, culture and entertainment, and miscellaneous (cigarettes, transportation, etc.). While the list does not include so-called luxury items, the Basket is up-dated every few years to reflect new concepts of "necessities." Television sets are included today, for instance.

The items in the Basket are assigned a point value tallying up to 1,000 points. This is considered easier to calculate than a percentage system.

Cost of living Index, or simply **The Index** (in Hebrew, *madad tsarchan*, *madad yoker ha-mehiya*, or just *ha-madad*) — The Index is the measuring-stick for the cost of the Consumer Basket. It is not a new concept here; it was developed in 1940 by the Jewish Agency during the Mandatory period. David Horowitz, then economic adviser to the Agency, convinced the British to link wages of government workers to the cost-of-living index rises. In this concept of linkage, this country was one of the leaders.

The Central Bureau of Statistics

surveys market prices and compiles the Index monthly. It releases a figure about the 15th of every month, giving comparisons with the previous month, and with the "base year" which has been selected for purposes of comparison. At present, the "base year" is 1989.

The Index is expressed both in percentages and on a point system, based on the points of the Consumer Basket, but with a total of 100 points, not 1,000. In reporting Index rises (there are rarely drops), newspapers usually give both percentages and points. For example, *The Jerusalem Post* of March 16 reported the February changes in the Index as follows: "The cost-of-living index rose by 1.4 points (one per cent) last month, and now stands at 150.5." (The percentages are always slightly lower than the points, because the items in the Basket add up to more than a round figure. One per cent equals 1.1 point.)

The figure of 150.5 points means that the Consumer Basket today costs 50.5 points more than four years ago.

A further big rise in the price Index can be expected when the April figures are released in mid-May. These will reflect the changes in prices of basic commodities which went into effect on and around April 1, and the other rises which followed in their wake.

Cost-of-living Allowance (*tosefet ha-yoker*) — Once a year, in January, all salaried persons in Israel are compensated with a wage supplement intended to reflect the amount by which the Index rose over the previous year. (Cost-of-living allowances used to be paid every three months, then every six months, now every year.) The wage-earner, however, does not benefit from the full percentage by which the Index has risen. Mr. Lutzsky tells me that the government, or more precisely the Finance Ministry, argues among other things that not every consumer buys every item in the Consumer Basket every year, and therefore does not need full compensation.

Whatever the reasoning, there is an annual negotiation between the Government and the Histadrut General Federation of Labour over the percentage of C-o-L allowance to be granted. Last year, the index rose 13 per cent. This January, wage-earners got an eight per cent C-o-L allowance increase.

Because of the recent sharp and sudden rise in the prices of subsidized and other controlled goods, the Histadrut is demanding a further Cost-of-Living Allowance be paid in July this year. More precisely, the Histadrut says that if the Index rises by four per cent or more by July, it will demand compensation to the tune of the full percentage of increase — say, seven per cent. Finance Minister Sapir has countered with the proposal that the government may be prepared to approve payment of the difference — that is to say, a three per cent rise in Allowance (the seven per cent anticipated actual rise, minus the four per cent the Histadrut named as its "maximum tolerable" rise in the Index).

Cost-of-Living Allowance is not paid on the full salary. It is a percentage of the first IL700 of salary (base salary plus seniority). The Histadrut is asking that the Allowance be figured on the first IL1,000 of salary. Cost-of-Living Allowance is not subject to income tax, and it is

accumulative on the salary chit (at least for a few years at a time). This means that a salaried professional whose base salary plus seniority totals IL950 may be getting about IL300 in tax-free C-o-L Allowance — or about a third of his salary.

Gross income, **Net income**, and **"Frog" income** (*haknasa bruta*, *netto* or *"pnyuta"*) — The public is accustomed to talk in terms of "gross" income (the highest total figure on the salary chit) or "net" income (the final figure after deduction of income tax, National Insurance, compulsory loans, union and sick fund dues).

The economists prefer to speak of "free income" — the gross income minus only Income Tax and National Insurance, which are the two taxes everyone must pay. Taken in these terms, Mr. Lutzsky says that the Average Income today for a family of four is considered to be IL1,200 to IL1,300. The Minimum Subsistence Level, he says, is IL800 to IL850 for four persons, while anything below IL800 for a family of four is rated as below the Poverty Line.

Subsidies — In order to keep certain basic commodities, mainly foodstuffs, within the reach of virtually everyone, the government compensates the producers with the difference between a realistic market price and the artificially-low price set by the government.

The Israel Government today subsidizes sugar, frozen beef, wheat, bread, oils and margarine, milk and milk products, eggs, poultry, carp, transportation, water and a few miscellaneous items. In 1972-73, the government budget for subsidies was IL365m., but in reality IL500m. was spent — due mainly to increases in world prices of agricultural produce Israel must import.

The subsidies budget for 1973-74 is IL776m. It would have to be even larger, by about IL150m. if the Government had not decided to pass on some of the world inflationary trends to the local consumer public. This is given as the reason for the price rises in basic commodities which were announced in late March and early April.

The degree of the price rises has been substantial. Flour, for instance, increased some 23 per cent. Frozen beef rose an average 30 per cent.

Histadrut authorities point out that the recent price rises have hit harder at the poor than at the better-off citizens, because the poor spend a higher percentage of their incomes on food, which has borne the brunt of the rises. The very needy are being compensated by higher Social Wel-

fare payments. The banks, therefore, are families at risk just above it, who are no welfare — and do not want to be.

Subsidized food prices are enjoyed by rich and poor alike, and some people question why it might not be wiser to let rise even further and then use the proceeds to finance direct welfare grants. Histadrut is opposed to this, and Mr. Lutzsky speaks very strongly against "destroying them on welfare." He argues the better-off citizens can pay back their share of the subsidies through high income rates.

Price control (*pitkut*) — It is not only the subsidies which are controlled, but also items which are controlled in price. There is a list of items on which a legal maximum price is set — many of the basic foodstuffs, but also commodities as diverse as school-books. Price rises of these items must gain prior approval of the Price Control Ministry of Commerce and Labour. Since January 1, about half the price-controlled commodities have risen and more rises are reviewed every week.

Apart from the government, the inflation price rises in the commodities, what the public feels today is the spiral effect on prices of subsidiary products. If sugar and flour prices go up, biscuits and cake prices go up behind.

Large manufacturers — with a turnover of millions or more — must receive the approval of the Ministry of Commerce and Industry before raising prices through their "daughter companies." This practice has been checked. The Ministry today is using liberal criterion on which to price rise requests (almost all credit, is accepted as a valid reason for raising prices). As a result, more and more goods are up in price by the day — the knowledge and common sense of government authorities. Some companies do not even have to ask permission to raise prices.

ARMED with this economic lexicon, you may not be able to fight inflation, but you at least be able to read about it. On the other hand, it might be better to follow the old story: the man who got tired of reading, gave up reading.

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downfall is nothing like any of these. A gent's sock, on the contrary, is a judgement on me, a burnt amber stripe and an elastic top. We have a lot of visitors and collect a fair amount of loot from them. Towels, handkerchiefs, scarves and lipsticks are absorbed into our own stock, but as we leave a good deal scattered in other people's houses it all evens out in the end. There is no telling now, attempts upon the sock I slide

as I am putting on my second sock. Well, truth is not my sock and may be a judgement on me, of our house we have a sock pool and everyone who comes around peering at people's feet it is an obsession to them to look after property better. This sock, in certain, does not belong to any member of this household.

that I buy for myself are all some neutral colour that with anything, our Parlour is not only the colour that favours unrelieved black and grey suitable for an ender. He is motivated in choice by some ill defined price is set — many of the basic foodstuffs, but also commodities as diverse as school-books. Price rises of these items must gain prior approval of the Price Control Ministry of Commerce and Labour. Since January 1, about half the price-controlled commodities have risen and more rises are reviewed every week.

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LIFE IN GALILEE By Hadassah Bat-Haim

forward until I have assumed the correct attitude for prayer — he mean "leave it alone" as I though without any direction finding — and in this frozen position inch myself along the corridor.

Getting back into bed poses a major problem in ballistics, but once this is achieved, still in the foetal crouch, I feel that life still holds some reasonable future for me. It is now clearly apparent that the German name for this affliction, which translates as having been shot by a witch, is much more imaginative and sympathetic than doctor's diagnosis of discus hernia. "A very common complaint," he explains, unperturbed by my vivid descriptions of rapiers and medieval lances. It will probably go away by itself, he adds, if I leave it alone, but then again, it might be getting warmer resolve to abstain from the use of socks — anybody's — for as long as I can.

Truly enough it improves enough after a few days to allow me to walk more or less upright though I feel curiously fragile at the back, as if my vertebrae were made of glass or a way of getting dressed without stopping, and as the weather is getting warmer resolve to abstain from the use of socks — anybody's — for as long as I can.

I am inclined to be indignant

The End of the Winter 'Queens' Campaign

was marked by the crowning of

Mrs. MICHAEL HALEVI of Safad

as 'QUEEN FOR A DAY'

(Draw held on March 25)

On the day of her reign, a day rich in experiences, the Queen chose herself an Italian rocking chair (KARO), an 18 carat gold GIRARD PERREGAUX watch, a 14 carat gold bracelet (TOPAZ). Her husband, Shaul, chose an elegant blue blazer (IWANIR).

THE QUEEN FROM SAFAD...

Michal, who is in charge of the reception desk at the CANAAN MOTEL, Safad, thought she was having her leg pulled when a VITA representative told her she had been chosen as 'Queen for a Day.' Michal, who was born in Kibbutz Elin Gey, studied Hebrew and General Literature at Tel Aviv University, and Advertising and Public Relations (course at Z.O.A. House). Since her marriage to a lawyer, four months ago, she has been making VITA's tasty quality soups.

200 winners have been sent VITA gift parcels.

Our thanks to all participants in the 'Queen for a Day' Campaign. See you next season!





Go-anywhere silk chiffon dress for afternoon or elegant evening wear has two sporty-looking breast pockets, wide sleeves with neat cuffs and a luscious colour scheme of chocolate, donkey brown and coral pink — by Gideon Oberson.



One of many summer suits in Oberson's collection — here waistcoat and skirt come in a finely brown swirly leaf and flower pattern in green and rust on off white, lined to match the teaming emerald green saten puff-sleeved blouse.

OBERSON AT HIS BEST

By Catherine Rosenheimer

Jerusalem Post Fashion Reporter

FASHION designer Gideon Oberson's "clients" currently include Niba, Aled, Elastex and the Israel Police Force, for whom he is designing ready-to-wear ranges of shirts, jersey menswear, swimwear and uniforms respectively. His other clients consist of a select band of women who come to him for exclusive, couture-like made-to-measure clothes which can cost anywhere from IL1,500 for a "good" suit — and upwards.

It was to this latter category that the launching of his new Spring and Summer Collection earlier this week was directed — and, it must be said, this was definitely Oberson at his very best. The show was fast, fresh and gimmick-free, the current fashion mood for simple, well-cut near-classic clothes suiting his style to a T. Oberson has excellent taste when it comes to fabric selection (almost without exception French and Italian silks, shantung and lightweight gaberdines) and a style of cutting which is very clean and crisp — though perhaps best suited to the figure of his favourite model girls, demanding a near-flat bosom.

Effective details

A superb red gabardine suit (which, like most of the short styles, was well above the knee) topped a body-tailored brown voile shirt, sported two parallel fine white zippers at front and back and Oberson's favourite breast pockets. Other effective detailing included a silver L, following the corner hemline of a suit with a wrapover skirt.

Pintucks were to be found over and over again, finely worked into the many long and short chandlers dresses he showed in fabulous printed silks, or fine cotton voiles like one with a white multi-scale dot pattern on a brown ground, and rich border print at the hemline. A nice high-summer look consisted of his midriff-revealing ultra-simple sleeveless bolero tops cut in three layers to form horizontal pleats, and topping belted, handsomely buckled long A-line skirts.

Bright colours

Such outfits were to be seen in good-looking plain coloured fabrics in colours like vivid yellow, apricot and black. Suits were very much in evidence, long-sleeved for spring, short sleeved for summer. A super black linen two-piece typified the simple yet beautifully cut look, sporting two breast pockets, echoed in two skirt pockets, edged all around and body-seamed in white

saddle stitching. A good-looking town dress for summer was a sleeveless shirt dress with a knife-pleated skirt in an interesting brown and white camouflage pattern fabric, topped by a white patent belt.

Wide evening choice

For evening there was a wide choice, ranging from slubby shantung pants in purple, cut very wide and with pleats in the legs, topped by a wide, voluminous shirt with huge ruffled sleeves caught into neat cuffs, in a swirly exotic print of olive and aubergine. Making a well-known dress for summer was a striped bodice in chiffon, striped in donkey brown and coral.

For more casual evening wear, Oberson showed well-tailored dungaree pants with narrow cut bib tops, thin straps criss-crossing at the back — they came in anything from a vividly patterned velvet to fine crepes in various colours, topping contrast-colour voile shirts. All in all, plenty of mouth-watering styles for the budget-no-object brigade.

The dungaree look, borrowed by Oberson in a really classy scheme; aubergine, purple and printed velvets over a light crepe shirt. The dungaree has other, lighter weight fabrics to choose from.



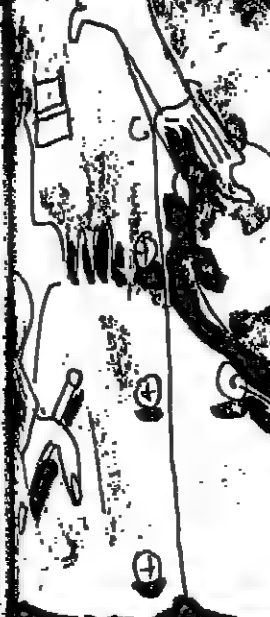
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Creme Speciale Jour.

...Or Did I Dream a Dream?
The story of Ruth Dayan
by Ruth Dayan & Helga Dudman

Flanriet Hubbard Ayer



BEGED OR
home in israel...



THE YOUNGEST
SILVER DOLLAR
OLD JAFFA
OPEN 10.18 MIDNIGHT
10.18 MIDNIGHT
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Anna Sokolow

MRS. Ruth Rosen, one of the six-member London committee trying to get permission for Valery Panov, the Russo-Jewish dancer, to leave the Soviet Union, called at the Bat-Dor Studios in Tel Aviv to discuss the Batsheva-Bat Dor Dance Society's efforts in the same cause.

She told Mr. Harry Swersky, general manager of the Society, that the London committee of television and theatre personalities had approached other prominent people for aid. Plans include the organization of a gala benefit performance for Panov in London, as contributions from abroad were now his only means of support. A demonstration had been held outside the Soviet Embassy.

Mr. Swersky gave Mrs. Rosen a tape-recording of the recent telephone conversation between Panov and the Batsheva-Bat Dor Society, in which the dancer had declared he would commit suicide if not allowed to leave Russia. Mrs. Rosen promised to send for showing here excerpts of a film in which Panov dances.

In the U.S.A. the name of Valery Panov was included among those for whom Senator Jackson has made a special appeal to the Soviet Union.

ANNA Sokolow, the American choreographer, is coming to Israel in August to create two ballets for the Batsheva Dance Company. She has visited this country many times, but this is the first time that she will be devising works for the Batsheva company.

Some years ago, Anna Sokolow made an attempt to establish a permanent company — the "Lyric Theatre" — in Israel. During its brief existence most of the Israeli dancers who are now well known both here and abroad were in her company. Since then, she has visited Israel on private and professional visits — three years ago to give classes in the "Summer School" of the Rubin Academy Dance Department in Jerusalem.

Known sometimes as "the prophetess of gloom" (a description she dislikes) because of the stark pessimism of some of her creations, she also has a biting choreographic wit — a hard-hitting vividness, as in her speech. Her guidance and advice to the students in her classes were frank and uncompromising. She pulled no punches. Her artistic integrity, as famous as her creative ability, proved a great tonic.

son which will this year include performances by Britain's Royal Ballet (already announced in these columns) and the Ballet Folklórico de Mexico — both in the framework of the Israel Festival.

Rudolf Nureyev will be the "guest performer" with the 40 members of the Royal Ballet which will appear in Jerusalem (August 5), Tel Aviv (August 7, 8) and Caesarea (August 11, 12). Nureyev is not listed as a "soloist" since it is the custom of the Royal Ballet to put names in alphabetical order on the programme, no matter whose they are.

The Royal Ballet programme has not yet been announced, but rumour has it that it will include "Le Corsaire," in which Nureyev has one of his spectacular roles.

In addition to this dance "scoop" for Israel's 25th anniversary year, there will also be the Ballet Folklórico de Mexico, with its own type of glamour and glitter. This can be regarded as a sort of cultural-exchange event between Israel and Mexico, for just about the time that the Mexican company will be here, the Israeli Bat-Dor Dance Company will be performing in Mexico City. It will be there for the final few days of a South American tour that will extend from August 8 to September 20.

The Ballet Folklórico de Mexico will appear in Jerusalem (August 14), Tel Aviv (August 15, 16, 17) and Caesarea (August 18 and 19).

If you count Danny Kaye among the great names of our day, then his appearance in "Legends and Songs of the Prophet Elijah" can also count as a dance event of the Israel Festival. Taking part with him in this "musical" will be the Yiddish-American actor Joseph Buloff and others, in Tel Aviv (August 21), Caesarea (August 23) and Jerusalem (August 25).

These events and the wonderful music programmes which are to be offered will make the 13th annual Israel Festival this year a truly "bar mitzvah" year for the State of Israel.

An Israeli impresario is going to South Africa in May to take a look at the Pact Ballet which has its headquarters in Johannesburg. ("Pact" stands for "Performing Arts Council of the Transvaal.") He will examine possibilities of bringing the company — or at least part of it — to perform in Israel.

The artistic co-directors of the Pact Ballet — Louis Godfrey, who was for many years a principal of the London Festival Ballet, and his wife Denise Schultze (also a former dancer) — said that they were commissioning ballets specially with a view to travelling with about ten dancers from the 40-member company. (Large companies have now become too expensive all over the world for travel abroad. Even the Royal Ballet has divided up its numbers for travel purposes.)

"Our company suffers from not having seen enough of the outside world," Denise Schultze said. "Some of the dancers had never seen a performance of 'Sylphides' until we did it in Johannesburg. They need the broadening experience and stimulus of having to measure up to overseas standards."

South Africans have indeed proved they can measure up to these standards. Both the Royal Ballet and the London Festival Ballet have a number of South Africans among their leading dancers and choreographers.

dance by dora sowden

Big names coming

In Israel, too, some former South Africans are notable, particularly Jeannette Ordman and Shelley Sheer.

Among the summer courses which the Hebrew University is offering to overseas students this year will be an "Introduction to the Folklore (Dance) of Israel." The coordinators will be Mr. S. Hermon and Miss Pamela Squires under the supervision of the Folklore Research Centre of the University.

The course, conducted in English, will include lectures on folklore in general, dance in the Bible and the ancient Near East, and dances of the people of Israel today. There will be presentations and study of ethnic dances including those of Yemenites, Arabs, Druses, Circassians and Kurds. There will also be field trips and visits to Hassidic synagogues, the Western Wall, Yomnith, Druse and Arab villages, ethnological museums, the National Sound Archives and the Friedhaber folklore collection. Ethnic and modern Israeli folk dances will be taught. There will be 50 study hours between August 6 and August 28, with four credit units. The cost is 135 dollars for tuition including field trips.

Two Israeli dancers, Yehuda Maor and Igal Perry, who went to Holland, will re-join the Bat-Dor Dance Company when their contracts with the Netherlands Dance Theatre expire in June. A Dutchman, Bert Terborgh, who has danced in various companies in Europe as well as in his home country, will also join Bat-Dor this year. Another expected addition to the company will be Eva Craczk, a Hungarian dancer who



Rudolf Nureyev

has been dancing in Australia and with the London Festival Ballet and the Sadler's Wells Opera Ballet.

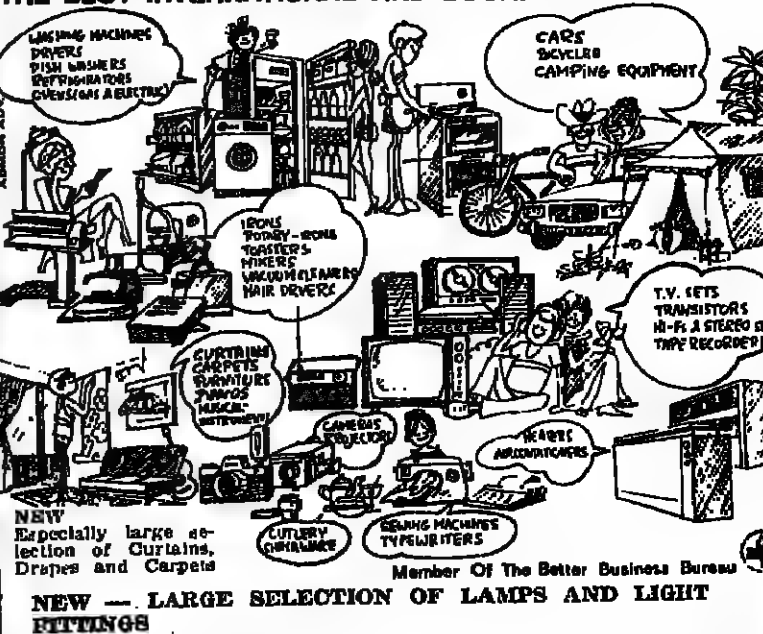
Several students from the Bat-Dor Studios have now been selected as "apprentice dancers" of the Bat-Dor Company. Miriam Tapouchi, who trained in the Studios, has now graduated to full membership of the company. "I am very proud of her," said artistic director Jeannette Ordman. "She has been praised by visiting choreographers."

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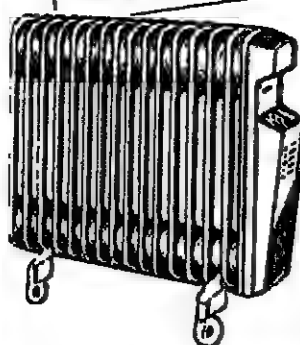
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They like to take things easy at Ein Gev

THROUGH the 30th Music Festival at Kibbutz Ein Gev coincided with the 25th anniversary of the State of Israel. The previous festivals at the kibbutz were probably no different from those at other kibbutzim. The kibbutz was very much the mix of before: three orchestral ensembles (the Broadcasting Symphony, the Israel Philharmonic and a visiting chamber orchestra); one evening devoted to dance (Batsheva); and one popular programme — one presentation by the kibbutz movement ("The Kibbutz in Song and Dance"); and finally, the national Zahal parade of enterprising groups and ensembles, headed by the Air Force Band, leading his way into the hearts of the audience.

IDF should do better

EVERY year, I stay bravely right to the end of the Ein Gev Festival in order to see the show, with the private hope that I may spot some new characteristic of the spirit of our youth and the I.D.F. But, too, the general trend is the same: simple entertainment in its most unsophisticated and popular form. I am not pleading for educational or — God forbid! — Zionist content; but I am not a waste of good time and to have these youngsters making themselves half crazy and shouting up microphones (to achieve a cruder sound) in order to prove to their audience that they know what it wants.

Throughout the marathon — three hours — there was not a good Israeli song (musically speaking) except, perhaps, the 1948 songs by the Western Command Troupe. All the "songs" were frightfully comical and, typically, only the foreign ones went over really big with the audience. The singers were mostly pleasant and talented but the words, which all seemed to be trying to convey some message, were almost unintelligible.

Most irritating of all, the professionally best group — the Air Force Band — was forced into a noisy noise-making by its conductor, who should know better that I respectfully suggest to the Command that it cut mean louder, cruder and sillier.

Collectives' chamber ensemble

Having had to listen to six programmes on six evenings at the Ein Gev Festival (a critic's duty), I decided to drive on my way to Kibbutz Eilon to hear the Chamber Orchestra of the kibbutz movement.

This rather remarkable group was in its second year and gave about 40 concerts each season throughout the country. The Kibbutz Chamber Orchestra is composed of some 40 musicians — 17 woodwind and brass, plus one percussionist,

chosen from among the numerous young players who participate in the other musical organizations of the movement: the Youth Symphony Orchestra, the String Orchestra and the Wind Band.

There are several reasons for the founding of this semi-professional group: to give the more proficient among the young people greater satisfaction and an artistic challenge, to keep them from joining town orchestras by offering them professional activities within the family, and also, perhaps, to build up a show vir-

chow for displaying to the wider community what the kibbutz movement produces besides agricultural and industrial products, pilots and fighters. It also has the professed intention of bringing musical culture into the kibbutzim, to play for young people anywhere and, in principle, to perform wherever they are invited. The concert circuit makes use of its offer, but official subsidies are about eight per cent of the yearly budget which this year is IL300,000.

The 40 members belong to about 36 different kibbutzim and the average age is low — only five musicians are over 40. The base is at Givat Haviva near Haifa, where the orchestra rehearses. Distances often are great and returning to base late at night adds to the burden of the young musicians. The kibbutzim

music • by yohanan boehm

from which the chosen players come allot them two working days for their orchestra participation, but travel, food, repair and maintenance, acquisition of new instruments and insurance have to be carried by the general budget. Demands for payment are deliberately kept low to allow every community to invite the orchestra.

Six programmes are rehearsed and performed each season, with about 40 hours of rehearsal time devoted to preparation. Chief conductor and musical director is Avi Ostrovsky, a member of Kibbutz Lahav in the Negev. The administrative director is Eliezer Hirschman of Kibbutz Eilon in Western Galilee.

Other conductors who appear with the chamber orchestra are Noam Sherif, Yona Bitlinger and Aaron Harlap. Soloists are occasionally taken from the outside as, in the present case, when Moshe Murvitz and Daniel Ben-Yamini, both members of the I.P.O., were the soloists. From what I heard on this eve-

ning, there is a lot of promising material among the players, high technical proficiency, especially among the wind instruments, and a fresh and rich sound in the strings section; and the attitude of the players is so different from a wholly "professional" orchestra — they play for the love of it and really like to make music. I overheard a heated discussion after the concert, complete with listening to a cassette recording of the performance, between the duties and the conductor about tempo, entries, interpretation and rhythm, with other members of the orchestra joining in.

The Kibbutz Chamber Orchestra is an asset on the musical scene, beyond the limits of the movement; it can serve as an example to professional ensembles, it can fill gaps in the concert field and it can even serve as competition to other musical groups. There is still room for more music in our country, and the attitude of the Kibbutz Chamber Orchestra is just right. Encouragement and support, morally and financially, are most deserved by this group.



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THE JERUSALEM POST MAGAZINE

PAGE TWENTY-NINE



TEL AVIV

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A dark glass bottle of Beck's beer. The label is circular with a white star in the center. The word "BECK'S" is visible at the top of the label. The bottle is set against a light, textured background.

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Alhambra of Granada — Photographs by Arieli — Special Exhibition at Rockefeller Museum (in coop. with Jerusalem Municipality). Film making (Youth Wing).

Travellers to the Holy Land — prints and drawings, 15th-20th cent. in memory of Hermann Meyer (Cohen Hall). Impressionist and Post-Impressionist paintings from the Museum and Farkas Collections (Goldmunz Hall).

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TEL AVIV
Tel Aviv Museum, Barot Shaul Hamelch, Exhibitions: Toulouse-Lautrec, Lithographs (Zucka Hall). The graphic works of Antoni Gaudi (Zucka Hall). Israeli Painting and Sculpture (Gershenberg Hall). From Impressionism to Abstract Art (Jaglom Hall and Hall No. 3). Kinetic Art (Hall No. 3). Mon.: Sun., Wed., Thurs. 10 a.m.-4 p.m.; 4-7 p.m. Tues.: 10 a.m.-7 p.m.; 4-10 p.m. Fri.: 10 a.m.-2 p.m. Sat.: 8-10 p.m. Helena Rubinstein Pavilion, Rehov Tarnat, Avigdor Arish — Paintings: 1957-1965; 1968.

Exhibitions: Ramat Aviv: (1) Glass Museum; (2) Kadman Numismatic Museum; (3) Ceramics Museum; (4) Museum of Ethnography and Folklore; (5) Museum of Science and Technology; (6) Tel Qasile Excavations; (7) Alpha-Museum; Wed.: 10 a.m.-5 p.m. Sun., Mon., Tues., Thurs. 10 a.m.-5 p.m. Fri.: 10 a.m.-3 p.m. Sat.: 10 a.m.-4 p.m. Museum for the History of Tel Aviv: Sun. to Thurs.: 9 a.m.-5 p.m. Fri. 9 a.m.-1 p.m. Sat.: closed. 50 Miras Shimon Talo: (8) Museum of Antiquities of Tel Aviv-Yafo: Sun., Mon., Tues., 10 a.m.-4 p.m. Fri. 10 a.m.-1 p.m. Conducted Tours:

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HAIFA
Hadassah Club, Youth Aliya office, 209 Rehov Hamagazin, Tel. 4261, 9476. Uldman Art Gallery, 38 St. Hamad, Salvador Dali's 12 Tribes. Carvings hand painted by the artist for Israel's 25th Anniversary. With introduction by the Minister for Foreign Affairs, Mr. Abba Eban. Open daily, 10 a.m.-1 p.m.; 4-7 p.m.; 8-10 p.m. Sat. 11 a.m.-1 p.m.; 4-5.30 p.m.

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Travellers to the Holy Land — prints and drawings, 15th-20th cent. in memory of Hermann Meyer (Cohen Hall) until April 30

Film making (Youth Wing) until April 30
Impressionist and Post-Impressionist paintings from the Museum and Farkas col. (Goldmunz Hall)

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Museum 4 p.m.— 10 p.m.
Rockefeller 10 a.m.— 6 p.m.
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UNE FEMME MARIEE
(A Married Woman) France, 1964
Director: Jean Luc Godard
With: Macha Meril, Philippe Leroy

6.30 p.m.
LA GUERRE EST FINIE
(The War is Over) France, 1966
Director: Alain Resnais
With: Yves Montand, Ingrid Thulin (English/Hebrew Subtitles)

Thurs. May 3 9.30 p.m.
"LES AMANTS"
Director: Louis Malle
With: Jeanne Moreau, Jean Marc Bory, Alain Guy

CONCERTS
(Leon and Mathilde Recanat Auditorium)
Yona Ellinger (clarinet) and the Tel Aviv Quartet
Haydn (Op. 20, No. 4) Britten (No. 2, Op. 50), Brahms (Clarinet Quintet)

Sun. April 29 8.30 p.m.
RAVEL EVENING
Jerome Barry — Baritone, Bezalel Aviran — Piano
"Yvael Trio" (Yonathan Zak, Uri Fleish, Gosh Grahoso)
In Cooperation with Institut Francaise de Tel Aviv

Thurs. May 3 8.30 p.m.
How to Listen to Music (3)
Yehuda Cohen:
Gustav Mahler's 2nd Symphony
Audio-visual evening with projections and complete set of work (text in Hebrew and German)
Lecture in a series organized in cooperation with the Philharmonic Orchestra Association and the Tel Aviv Municipality
(For reasons beyond our control Mr. Yehuda Cohen has been postponed from April 30)

LECTURE
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